نصاب الصرف

INTRODUCTION

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين اما بعد!

The science of Sarf plays a vital role in understanding the Arabic sciences, so much so that it has been referred to as ام العلوم (the mother of the sciences). Studying the science of Sarf with full commitment and dedication leads to a complete understanding of Arabic word forms (seeghas) and their meanings, up to the extent whereby no form of difficulty arises when doing so.

For a long time the need was felt for a book which would be comprehensive yet simple for the beginner student to gain the greatest benefit when initially studying this science.

الحمد لله على احسانه, the Majlis 'al-Madinah tul `Ilmiyyah' of the worldwide, non-political, propagational movement of Qur'an and Sunnah, Dawat e Islami, has undertaken the task to fulfil this need in the form of 'Nisab ul Sarf', which بحمد الله تعالى, has both of the attributes mentioned above (being both comprehensive and simple).

As much as possible, this book has been presented in a style that is as easy as possible and exercises have been appended to the end of every lesson to increase the benefit of this book. Furthermore, word meanings have been given in brackets where necessary and Khaasiyaat ul Abwab have also been briefly summarised at the end of the book in order to increase the comprehensiveness of this book. In addition to this, beneficial points and more than 50 important difficult word forms (with Ta`leelaat) from `Ilm ul Seeghah have been included, so that the necessity of `Ilm ul Seeghah could be covered to some extent.

Despite all best efforts, if people of knowledge [of this subject] come across any printing or scholarly mistakes in this publication, they are requested to contact the Majlis and to thereby become a recipient of the gratitude of the Majlis.

We supplicate to Allah عز و جل to extend the compassionate shadow of all the scholars of the Ahlus Sunnah over our heads and allow us to gain benefit from their blessings. We ask Allah عز و جل to grant success to all departments of the worldwide, non-political, propagational movement of Qur'an and Sunnah, Dawat e Islami, including Majlis Al-Madīnat Ul 'Ilmiyyah

آمين بجاه النبي الامين صلى الله عليه و سلم

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نصاب الصرف

بسم الله الرحمن الرحيم

LESSON 1 – Introductory Topics

Definition of علم الصرف – The rules and principles through which one learns the method of making one كلمة from another, and the method of applying changes in the كلمة.

موضوع (Topic) – The موضوع of صرف is كلمة, in terms of its صيغة[1] (seeghah).

غرض/غايت (purpose) – To protect the mind from making mistakes in making seeghas[2] and applying changes in them.

Reason for naming

'صرف' is called صرف as the literal meaning of صرف is 'to turn', and in this science, a كَلِمَة is 'turned' (i.e. changed) to create different forms and its methods are mentioned, therefore this science was named علم صرف.

Exercises

Question 1 – What is the definition of علم الصرف?

Question 2 – What is the موضوع and غرض/غايت of علم الصرف?

Question 3 – Why is علم الصرف called صرف?

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[1] صِيْغَه – the form of a كَلِمَة which is made through a specific order of the حَرَكات ,حُروف, and سَكَنات.

[2] In Arabic, the plural of صِيْغَه is صِيَغ

LESSON 2 – كَلِمَة and its various divisions

كَلِمَة – Every meaningful لَفْظ is called a 'كَلِمَة', for example, طِفْلٌ (child), رَجُلٌ (man).

سه اقسام – The division of كَلِمَة into three types (اسم, فعل, حرف) is called سه اقسام.

شش اقسام – The division of كَلِمَة into six types (ثُلاثی مُجَرَّد, ثُلاثی مَزید فیه, رُباعی مُجَرَّد, رُباعی مَزید فیه, خُماسی مُجَرَّد

and خُماسی مَزید فیه) is called شش اقسام.

هفت اقسام – The division of كَلِمَة into seven types (صَحِیح, مَهموز, مُضاعَف, مِثال, اَجوَف, ناقِص, لَفیف) is called هفت اقسام.

سه اقسام

There are three types of كَلِمَة in terms of whether or not it expresses a complete meaning independently:

اسم – a كَلِمَة which expresses a complete meaning without being joined to another كَلِمَة, and its meaning **is not** linked to a tense (past, present, future), for example زَیْدٌ, مَنْصُورٌ ضارِبٌ.

فعل – a كَلِمَة which expresses a complete meaning without being joined to another كَلِمَة and its meaning **is** linked to a tense (past, present, future), for example, نَصَرَ (he helped)

حرف – a كَلِمَة which cannot express a complete meaning on its own without another كَلِمَة (i.e. an اسم or فعل), for example, مِن (from), اِلی (to)

Types of اسم

There are three types of اسم in terms of whether or not it is مُشتَق:

1. مصدر
2. مشتق
3. جامد

مَصدَر صدر – the اسم from which other كَلِمات are made, but is not made from another كَلِمَة itself, for example, نَصْرٌ.

مُشتَق – the اسم which is made from the مَصدَر, for example, ناصِرٌ (which is made from يَنْصُرُ, which in turn is made from نَصْرٌ).

جامِد– the اسم which is not made from another كَلِمَة nor are other كَلِمات made from it, for example, زَیْدٌ, بَکْرٌ.

Exercises

Question 1 – What are سه اقسام, شش اقسام, and هفت اقسام?

Question 2 – Give the definitions of اسم, فعل, and حرف, with examples.

Question 3 – How many types of اسم are there and what is the definition of each one?

Question 4 – Identify which type of كَلِمَة from سه اقسام each of the following words is.

1. ضَرَبَ	2. عَلٰى	3. قَلَمٌ	4. كُرَّاسَةٌ
5. نَصَرَ	6. يُنْصَرْنَ	7. اَكْتُبُ	8. ذَهَبَ
9. جَاءَ	10. فِيْ	11. اَلْمَدِيْنَةُ	12. فِعْلٌ

Question 5 – Identify which of the following اسماء are مُشْتَق, which are مَصدَر, and which are جامِد.

1. بَيْتٌ	2. بَابٌ	3. مَفْتُوْحٌ	4. فَهَمٌ
5. حَسَنٌ	6. اَفْضَلُ	7. نَاصِرٌ	8. كَرِيْمٌ
9. شُرْبٌ	10. جَرْىٌ	11. ذَاهِبٌ	12. سَمْعٌ
13. مَكْتُوْبٌ			

LESSON 3 - حُروف زَائِدة and حُروف اَصْلِيَّه

The original (root) letters of a كَلِمَة are called حُروف اَصْلِيَّه and any additional letters are called حُروف زَائِدَة. For example, in the word 'كِتَابٌ', here 'ت'، 'ك'and 'ب' are حُروف اَصْلِيَّه and 'ا' is زَائِدَه.

Identifying حروف اصليّة and زَائِدَة

To identify حروف أصليّة and حروف زائدة, it is first of all necessary to know the scale (pattern) of the كَلِمَة. The three letters selected by the scholars of صرف for use as a scale are ع ,ف and ل. The scale of every word will have one ف, one ع , and one, two, or three لs. After determining the scale of the كَلِمَة, the letters which represent ع ,ف, and ل will be considered حُروف اَصْلِيَّه and any others will be considered حروف زائدة.

For example, ضَرَبَ is on the scale of فَعَلَ

اَكْرَمَ is on the scale of اَفْعَلَ (Here 'ا' is زائدة)

Note

1. On the scale, the letter which comes in place of ف is called the فاء كَلِمَة, the letter which comes in place of ع is called the عين كَلِمَة, and the letter which comes in place of ل is called the لام كَلِمَة.
2. There are ten حروف زَائِدَة, which have been put together in the following acronyms: اَلْيَوْمَ تَنْسَاهُ and سَأَلْتُمُوْنِيهَا (i.e. any حرف زَائِدَة will always be one of these letters)

Exercises

Question 1 – What are حُروف اَصْلِيَّه and حروف زائدة?

Question 2 – What is the method of identifying حُروف اَصْلِيَّه and حروف زائدة?

Question 3 – What is the فاء كَلِمَة, the عين كَلِمَة, and the لام كَلِمَة?

Question 4 – How many حروف زائدة are there and what are they?

LESSON 4 - شش اقسام

In terms of حُروف اَصْلِيَّه and حُروف زَائِدَه, there are 6 types of كَلِمَة;

1. ثلاثی مجرَّد	2. ثلاثی مزید فیه	3. رباعی مجرد
4. رباعی مزید فیه	5. خماسی مجرد	6. خماسی مزید فیه

These six are known as شش اقسام.

If a كَلِمَة has 3 حُروف اَصْلِيَّه then it is known as ثُلاثی, if it has 4 it is رُباعی, and if it has 5 it is خُماسی. If there is an additional (زَائِدَه) letter, then it is called مَزید فیه, and if there is not, it is called مُجَرَّد.

1. ثُلاثی مُجَرَّد – The كَلِمَة which has 3 حُروف اَصْلِيَّه and no زَائِد letters, for example, نَصَرَ بروزن فَعَلَ;

زَيْدٌ بروزن فَعْلٌ

2. ثُلاثی مَزید فیه – The كَلِمَة which has 3 حُروف اَصْلِيَّه and a زَائِد letter, for example, اَكْرَمَ بروزن اَفْعَلَ;

سِرَاجٌ بروزن فِعَالٌ ('ا' زائدة)

3. رُباعی مُجَرَّد – The كَلِمَة which has 4 حُروف اَصْلِيَّه and no زَائِد letters, for example, زَلْزَلَ بروزن فَعْلَلَ;

جَرْدَقٌ بروزن فَعْلَلٌ

4. رُباعی مَزید فیه - The كَلِمَة which has 4 حُروف اَصْلِيَّه and a زَائِد letter, for example, تَزَنْدَقَ بروزن تَفَعْلَلَ (here ت is زائد) and قِنْدِيْلٌ بروزن فِعْلِيْلٌ; (ي is زَائِد)

5. خُماسی مُجَرَّد - The كَلِمَة which has 5 حُروف اَصْلِيَّه and no زَائِد letters, for example, جَحْمَرِشٌ بروزن فَعْلَلِلٌ

6. خُماسی مَزید فیه - The كَلِمَة which has 5 حُروف اَصْلِيَّه and a زَائِد letter, for example, خَنْدَرِيْسٌ بروزن فَعْلَلِيْلٌ (here ي is زائد)

Note – Only اسماء can be مُجَرَّد و مزيد فيه خُماسى and افعال are never خُماسى.

Note – If the صيغه واحد مذكر of فعل ماضى is مُجَرَّد, then all اسماء and افعال formed from it will also be considered مُجَرَّد, even if they have any زَائِد letters. For example, ضَرَبَ is ثُلاثى مُجَرَّد therefore يَضْرِبُ, مَضْرُوبٌ, ضَارِبٌ etc. are also considered ثُلاثى مُجَرَّد.

If the above mentioned صيغه is مَزيد فيه then the words from it will also be مَزيد فيه. So since دَحْرَجَ is ثُلاثى مَزيد فيه, it follows that مُدَحْرَجٌ, مُدَحْرِجٌ, يُدَحْرِجُ etc. are also considered ثُلاثى مَزيد فيه.

Exercises

Question 1 – Define ثُلاثى, رُباعى, and خُماسى.

Question 2 – What is meant by the term شش اقسام?

Question 3 – Define each type of كَلِمَة in شش اقسام with examples.

Question 4 – Can افعال be خُماسى?

LESSON 5 - هفت اقسام

In terms of حُروف عِلّت and حُروف صَحِيحه, there are 7 types of كَلِمَة:

1. صحيح 2. مهموز 3. مضاعف 4. مثال 5. اجوف 6. ناقص 7. لفيف

These seven are known as هفت اقسام.

Note – و ,ا, and ي are حُروف عِلّت and the rest of the Arabic letters are حُروف صَحِيحه.

1. صَحِيح – a كَلِمَة in which none of the حُروف اَصْلِيَّة are حُروف عِلّت or همزه; and in which no 2 letters are the same, for example, نَصْرٌ (to help), كِتابٌ (a book).

2. مَهموز – a كَلِمَة in which one of the حُروف اَصْلِيَّة is همزه.

If همزه is in place of the فاء كَلِمَة then it is called مَهموزُالفاء, for example, أَكْلٌ (to eat). If it is in place of the كَلِمَةعين then it is called مَهموزُ العين, for example, رَأْسٌ (head), and if it is in place of the لام كَلِمَة then it is called مَهموزُ اللام, for example, قَرَأَ (he read).

3. مُضاعَف – a كَلِمَة in which 2 of the حُروف اَصْلِيَّة are the same, for example, مَدٌّ (to stretch), which was originally مَدَدٌ.

If the كَلِمَة مُضاعَف is ثُلاثى then it is called مُضاعَف ثُلاثى, for example, فَرٌّ (to run), and if it is رُباعى then it is called مُضاعَف رُباعى, for example, غَرْغَرَةٌ (to gargle).

4. مِثال – a كَلِمَة in which the فاء كَلِمَة is حرف علت - it is also called مُعْتَلُّ الفاء

Note – if the حرف علت in place of the فاء كَلِمَة is و, it is called مِثال واوى, for example, وَعْظٌ (to advise), and if it is ي it is called مِثال يائى, for example, يَقُظَ (he awoke).

5. اَجوَف – a كَلِمَة in which the عين كَلِمَة is حرف علت - it is also called مُعْتَلُّ العين.

Note – if the حرف علت in place of the عين كَلِمَة is و it is called اَجوَف واوى, for example, صَوْمٌ (to fast) and if it is ي it is called اَجوَف يائى, for example, بَيْعٌ (to sell).

6. ناقِص – a كَلِمَة in which the لام كَلِمَة is حرف علت - it is also called مُعْتَلُّ اللام.

Note – if the حرف علت in place of the لام كَلِمَة is و it is called ناقِص واوى, for example, عَفْوٌ (to forgive), and if it is ي it is called ناقِص يائى, for example, مَشْيٌ (to walk).

7. لَفيف – a كَلِمَة in which two حُروف اَصْلِيَّة are حُروف عِلّت

for example, طَيٌّ (to wrap), وَلْيٌ (to become close)

Note – if within the كَلِمَة both حُروف عِلّت are joined then it is called لَفيف مقرون, (for example, طَيٌّ) and if they are not (i.e. if a صَحِيح letter comes between them) then it is called لَفيف مفروق, (for example, وَلْيٌ).

The seven types mentioned above have been put together in the following Farsi couplet:

صحیح است ومثال است ومضاعف
لفیف و ناقص و مہموز و اجو ف

Some scholars of صرف have mentioned ten types, where مَهموز is considered as three separate types (مَهموزُالفاء, مَهموزُ العين, مَهموزُ اللام) and لَفيف is considered as two (لَفيف مقرون, لَفيف مفروق).

Some even divide مُضاعَف into two (رُباعى and ثُلاثى), thus bringing the total to eleven. These eleven types are then known as يازده اقسام.

Furthermore, some say there are only four types; صَحِيح, مَهموز, معتل, and مُضاعَف. The four types are collectively called چهار اقسام.

Exercises

Question 1 – What is هفت اقسام? Define each type with examples.

Question 2 –

a) What is meant by مَهموزُالفاء, مَهموزُ العين, and مَهموزُ اللام?

b) What is مُضاعَف ثُلاثى, and مُضاعَف رُباعى?

c) Define مِثال واوی and مِثال یائی with examples.

d) Define اجوف واوی and اجوف یائی with examples.

e) Define ناقص واوی and ناقص یائی with examples.

f) What is the difference between لَفیف مقرون and لَفیف مفروق?

LESSON 6 - Types of فعل

There are various types of فعل, based on different aspects by which it is divided:

Types of فعل in terms of the number of حروف اصليه

1. فغل ثلاثى - e.g. نَصَرَ
2. فعل رباعى - e.g. زَلْزَلَ

Types of فعل in terms of the number of حروف علت

1. فغل صحيح - e.g. نَصَرَ
2. فعل مهموز - e.g. أَكَلَ
3. فعل مضاعف - e.g. فَرَّ
4. فعل معتل - e.g. قَالَ (Originally قَوَلَ)

Types of فعل in terms of tense

1. فعل ماضى – the فعل which denotes the occurrence of an action in the past, for example, نَصَرَ (he helped).

2. فعل مُضارِع – the فعل which denotes the occurrence of an action in the present or the future, for example, يَنْصُرُ (he helps/he will help).

3. فعل امر – the فعل through which the مخاطب is ordered or requested to carry out an action, for example, أُنْصُرْ (Help!).

Types of فعل in terms of link to the فاعل

1. فعل معروف – the فعل which is linked to the فاعل, for example, نَصَرَ زَيْدٌ (Zayd helped)

2. فعل مجهول – the فعل which is linked to the مفعول به, for example, نُصِرَ زَيْدٌ (Zayd was helped)

Types of فعل in terms of need for the مفعول به

1. فعل لازم – the فعل which does not need the مفعول به in addition to its فاعل to be understood; for example, زَيْدٌ جآءَ (Zayd came).

2. فعل مُتَعَدّى –the فعل which is dependent on the مفعول به in being understood, for example,

نَصَرَ زَيْدٌ خَالِدٌ (Zayd helped Khalid).

Types of فعل in terms of نفی and اثبات

1. فعل مثبت –the فعل which denotes that an action took place, for example, نَصَرَ زَيْدٌ (Zayd helped).

2. فعل منفی – This is the فعل which denotes that an action did not take place, for example,

ما نَصَرَ زَيْدٌ (Zayd did not help).

Exercises

Question 1 – How many types of فعل are there in terms of number of حروف اصليه? Define each one with examples.

Question 2 - How many types of فعل are there in terms of حروف علت? Define each one with examples.

Question 3 - How many types of فعل are there in terms of tense? Define each one with examples.

Question 4 - How many types of فعل are there in terms of link to the فاعل? Define each one with examples.

Question 5 - How many types of فعل are there in terms of need for the مفعول به? Define each one with examples.

Question 6 - How many types of فعل are there in terms of نفی and اثبات? Define each one with examples.

LESSON 7 - ابواب

ابواب is the plural of باب . In the terminology of صرف, the first صيغه of the ماضى and the first صيغه of the مضارع are joined together to form the name of a باب (for ثلاثي مجرد), for example,

باب "ضَرَبَ – يَضْرِبُ", باب "فَتَحَ – يَفْتَحُ". For other than ثلاثي مجرد, specific scales of مصادر are used for the name of the باب, for example, باب اِفْعَالٌ.

The ابواب of ثلاثى مجرد

There are 8 ابواب of ثلاثى مجرد which are divided into 2 types: مُطَّرِد and شاذّ

مُطَّرِد – these are the most commonly used ابواب and there are 5 of them:

1. نَصَرَ - يَنْصُرُ
2. ضَرَبَ - يَضْرِبُ
3. سَمِعَ - يَسْمِعُ
4. فَتَحَ - يَفْتَحُ
5. كَرُمَ - يَكْرُمُ

شاذّ – these are rarely used and are:

1. حَسِبَ - يَحْسِبُ
2. كَادَ - يَكَادُ (كَوُدَ - يَكْوَدُ)
3. فَضِلَ - يَفْضُلُ

Note – The last باب is متروك (no longer used) and the one before it is قليل الاستعمال (hardly used)

The signs of these ابواب

1 – ماضى مفتوح العين و مضارع مضموم العين – "نَصَرَ – يَنْصُرُ", for example, دَخَلَ – يَدْخُلُ (to enter)

2 – ماضى مفتوح العين و مضارع مكسور العين – "ضَرَبَ - يَضْرِبُ" for example, غَسَلَ – يَغْسِلُ (to wash)

3 – ماضى مكسور العين و مضارع مفتوح العين – "سَمِعَ – يَسْمَعُ" for example, فَهِمَ – يَفْهَمُ (to understand)

4 - ماضى و مضارع مفتوح العين – "فَتَحَ – يَفْتَحُ", for example, قَلَعَ – يَقْلَعُ (to uproot)

5 - ماضى و مضارع مضموم العين – "كَرُمَ – يَكْرُمُ", for example, شَرُفَ – يَشْرُفُ (to be noble)

6 - ماضى و مضارع مكسور العين – "حَسِبَ – يَحْسِبُ", for example, وَلِيَ – يَلِي (to be near)

7 - ماضى مضموم العين و مضارع مفتوح العين – "كَادَ – يَكادُ" (كَوُدَ – يَكْوَدُ)

8 - ماضى مكسور العين و مضارعه مضموم العين – "فَضِلَ – يَفْضُلُ"

Note - "سَمِعَ – يَسْمَعُ", "نَصَرَ – يَنْصُرُ" and "ضَرَبَ - يَضْرِبُ" are known as اُمُّ الابواب and – "حَسِبَ – يَحْسِبُ" and "فَتَحَ – يَفْتَحُ", "كَرُمَ – يَكْرُمُ" are known as فُروعُ الابواب.

Exercises

Question 1 – What is meant by the word باب in the terminology of صرف?

Question 2 – What do the terms مطرد and شاذ refer to?

Question 3 – How many ابواب are there in total for ثلاثي مجرد? Which are مطرد and which are شاذ?

Question 4 – Which ابواب are called اُمُّ الابواب and which are called فُروعُ الابواب?

LESSON 8 - فعل ماضی and its types

Definition of فعل ماضی – the فعل which denotes the occurrence of an action in the past tense, for example, ضَرَبَ (he hit).

Types of فعل ماضی –

There are six types of فعل ماضی:

1. ماضی مطلق
2. ماضی قریب
3. ماضی بعید
4. ماضی احتمالی
5. ماضی تمنائی
6. ماضی استمراری

1. Definition of فعل ماضی مطلق – the فعل ماضی in which closeness and distance (in time) are not considered, for example, نَصَرَ (he hit).

Method of formation

This is formed by giving فتحة to the فاء کلمة and لام کلمة of the مصدر of ثلاثی مجرد, and any one of the three حرکات (فتحة، کسرة، ضمة)[3] to the عین کلمة, for example

نَصَرَ ⟵ نَصْرٌ

شَرِبَ ⟵ شُرْبٌ

شَرُفَ ⟵ شَرَافَةٌ

2. Definition of فعل ماضی قریب - the فعل which denotes the occurrence of an action in the near (recent) past tense, for example, قَدْ ضَرَبَ (he just hit).

Method of formation

This is formed by adding قَدْ to ماضی مطلق, for example

ضَرَبَ ⟵ قَدْضَرَبَ

[3] depending on which باب the word belongs to

3. Definition of فعل ما ضى بعيد - the فعل which denotes the occurrence of an action in the distant past tense, for example, كَانَ جَاءَ (he had come)

Note – the صيغة of كَانَ will change as the صيغة of فعل ماضى changes.

Method of formation

This is formed by simply adding كَانَ to ماضى مطلق, for example,

ضَرَبَ ⟵ كَانَ ضَرَبَ

4. Definition of ماضى احتمالى - the فعل which denotes a doubt over the occurrence of an action in the past tense, for example, لَعَلَّهُ ضَرَبَ (maybe he hit). This is also known as ماضى شكى.

Method of formation

This is formed by adding لَعَلَّمَا , لَعَلَّ, or يَكُوْنُ to ماضى مطلق, for example,

قَرَءَ ⟵ لَعَلَّمَا قَرَء

قَرَءَ ⟵ يَكُوْنُ قَرَءَ

Note – If لَعَلَّ is added, then it is necessary for there to be a اسم منصوب after it, or a ضمير which will change as the صيغه changes, for example

فَعَلَ ⟵ لَعَلَّ زَيْداً فَعَلَ

فَعَلَ ⟵ لَعَلَّهُ فَعَلَ

5. Definition of فعل ماضى تمنائى – the فعل ماضى which denotes hope for the occurrence of an action, for example, لَيْتَه، ضَرَبَ (if only he had hit)

Method of formation

This is formed by adding لَيْتَ or لَيْتَمَا to ماضى مطلق, for example

نَصَرَ ⟵ لَيْتَمَا نَصَرَ

Note - If لَيْتَ is added, then like لَعَلَّ, it is necessary for there to be a اسم منصوب after it, or a ضمير which will change as the صيغه changes, for example,

فَعَلَ ⟵ لَيْتَ زَيْداً فَعَلَ

فَعَلَ ⟵ لَيْتَهُ فَعَلَ

6. Definition of فعل ماضى استمرارى – the فعل ماضى which denote the occurrence of a continuous action, for example, كَانَ يَضْرِبُ (he used to hit)

Method of formation

This is formed by adding كَانَ to فعل مضارع, for example,

يَضْرِبُ ⟵ كَانَ يَضْرِبُ

Note – the صيغه of كَانَ will change as the صيغه of فعل مضارع changes.

Additional points

a) From the above mentioned methods of formation, it is clear that all types of ماضى (except for ماضى استمرارى and ماضى مطلق) are formed from فعل ماضى مطلق مثبت معروف.

ماضى مطلق is made from the مصدر and ماضى استمرارى is made from فعل مضارع.

b) The above mentioned methods of formation give the method of making

فعل ماضى مثبت معروف of صيغه واحد مذكر غائب.

c) In order to make the مثبت مجهول forms (for all the types except for ماضى استمرارى), the فاء كلمه is given ضمه and the عين كلمه is given كسره, for example,

ضَرَبَ ⟵ ضُرِبَ

d) For ماضى استمرارى, the مثبت مجهول is formed by giving ضمه to علامت مضارع and فتحه to the عين كلمه, for example,

كَانَ يَضْرِبُ ⟵ كَانَ يُضْرَبُ

e) In order to make the منفى form from each of the above types, مَا) حرف نفى or لَا) is added, for example,

ضَرَبَ ⟵ مَاضَرَبَ

ضُرِبَ ⟵ مَاضُرِبَ

كَانَ يَضْرِبُ ⟵ مَاكَانَ يَضْرِبُ

كَانَ يُضْرَبُ ⟵ مَاكَانَ يُضْرَبُ

f) The entire گردان (verb table) of fourteen forms (صِيَغ[4]) is made from each one of these types by adding the علامات and ضمائر of حاضر, غائب, مؤ نث, مذکر, جمع, تثنیہ, واحد and متکلم.

From this explanation, it is clear that four verb tables will be made from each type of ماضی;

1. ماضی مثبت معروف 2. ماضی مثبت مجهول 3. ماضی منفی معروف 4. ماضی منفی مجهول

Furthermore, each فعل has fourteen forms (صِيَغ); three مذکر غائب, three مؤنث غائب, three مذکر حاضر, three مؤنث حاضر, and two متکلم (one for واحد مذکر\مؤنث and one for مؤنث \ جمع مذکر و تثنیہ).

g) ماضی معروف from ثلاثی مجرد comes on three scales (1. فَعَلَ 2. فَعِلَ 3. فَعُلَ) whereas ماضی مجہول has just one scale: فُعِلَ.

The verb tables for each of these types will now be given (see textbook for table).

Exercises

Question 1 – Define فعل ماضی?

Question 2 – Explain how many types of فعل ماضی there are with their definitions and example.

Question 3 – What is the method of formation for each type of فعل ماضی?

Question 4 – How is مجہول made from معروف and how is منفی made from مثبت?

Question 5 – Write out the verb tables for each type from the infinitive فَتْحٌ.

[4] صِيَغ is the plural of صِيغَةٌ

LESSON 9 - فعل مضارع

Definition of فعل مضارع – the فعل which denotes the occurrence of an action in the present or future tense, for example, يَضْرِبُ (he hits/will hit).

Method of formation

This is formed by adding a حرف from the حروف مضارع to the beginning of the فعل ماضى, giving سكون to the فاء كلمه, giving a حركت according to the باب (sometimes a فتحہ, sometimes a كسرہ, and sometimes a ضمہ) to the عين كلمہ, and giving رفع to the final letter, for example

فَعَلَ ⟶ يَفْعَلُ

Note – There are four حرو ف مضارع; they are ي ,ت ,أ, and ن. These are combined to give the word أَتَيْن, and they are also referred to as علامات مضارع and حروف أَتَيْن.

Additional points:

a) The علامات مضارع (حروف أتين) which are added are different for different forms;
   - ہمزہ (أ): this is added to صيغہ واحد متكلم, for example, أَضْرِبُ
   - نون (ن) : this is added to صيغہ جمع متكلم, for example, نَضْرِبُ
   - ياء (ى) : this is added to four forms (three مذكرغائب and one جمع مؤنث غائب), for example, يَضْرِبُ، يَضْرِبَانِ، يَضْرِبُوْنَ، يَضْرِبْنَ
   - تاء(ت): this is added to eight forms (واحد \ تثنيہ مؤنث غائب, and six حاضر forms, both مذكر and مؤنث), for example, تَضْرِبُ، تَضْرِبَانِ، تَضْرِبُ، تَضْرِبَانِ، تَضْرِبُوْنَ، تَضْرِبِيْنَ، تَضْرِبَانِ، تَضْرِبْنَ
b) رفع is given to five forms of the مضارع (واحد مذكر غائب \ حاضر, واحد مؤنث غائب, and جمع متكلم \واحد), for example, يَضْرِبُ، تَضْرِبُ، تَضْرِبُ، أَضْرِبُ، نَضْرِبُ
c) نون اعرابى comes at the end of seven forms of the مضارع (جمع مذكر غائب \ حاضر, واحد مؤنث حاضر, and all four تثنيہ forms). In the first three forms, the نون is مفتوح, and in remaining four it is مكسور, for example, يَضْرِبُوْنَ، تَضْرِبُوْنَ، تَضْرِبِيْنَ، يَضْرِبَانِ، تَضْرِبَانِ، تَضْرِبَانِ، تَضْرِبَانِ
d) نونِ نسوہ (which is also known as نونِ ضميرى) comes at the end of two forms of the مضارع (جمع مؤنث غائب \ حاضر), for example, يَضْرِبْنَ، تَضْرِبْنَ
e) The above mentioned method of formation gives the method of making صيغہ واحد مذكر غائب of مضارع مثبت معروف فعل.

f) In order to make the مثبت مجہول forms, the علامت مضارع is given ضمہ and the عین کلمہ is given فتحہ, for example,

يَضْرِبُ ⟶ يُضْرَبُ

g) In order to make the منفی form from both of the above types, (مَا حرف نفی or لَا) is added, for example,

يَضْرِبُ ⟶ لَايَضْرِبُ

يُضْرَبُ ⟶ مَا يُضْرَبُ

h) In some books of صرف, it is stated that the مضارع has eleven forms. The reason for this is that one form 'تَفْعَلُ' is used identically in both واحد مؤنث غائب and واحد مذکرحاضر. Similarly, one form 'تَفْعَلَانِ' is used for تثنیہ مؤنث غائب, تثنیہ مؤنث حاضر, and تثنیہ مذکر حاضر. Therefore, when the repeated forms are removed, only eleven forms remain.

(see tables in textbook)

Exercises

Question 1 – Define فعل مضارع and explain its method of formation.

Question 2 – How many علاماتِ مضارع are there and what are they?

Question 3 – Which forms of the مضارع do ہمزہ, نون and یاء come on?

Question 4 - Which forms of the مضارع does تاء come on?

Question 5 – How is مجہول made from معروف and how is منفی made from مثبت?

Question 6 – Write out the above verb tables from the infinitive ضَرْبٌ.

LESSON 10 - فعل نفی جحد بلم

Definition of فعل نفی جحد بلم – the فعل which, due to having لَمْ before it, denotes the negation of an action in the past tense, for example, لَمْ يَفْعَلْ (he did not do).

Method of formation

فعل نفی جَحْد بَلم معروف is formed by adding لَمْ before the مضارع معروف, for example,

يَضْرِبُ ⟶ لَمْ يَضْرِبْ

Additional points –

a) The مجہول form of this is made in the same way as the مضارع

b) لَمْ comes before فعل مضارع and has two types of عمل (effect): 1. لفظی 2. معنوی

1. لفظی عمل

a) It gives جزم to the five forms of مضارع which have ضمہ at the end, for example,

يَفْعَلُ ⟶ لَمْ يَفْعَلْ

b) If these five forms have a حرف علت, then this is also dropped, for example,

يَدْعُوْ ⟶ لَمْ يَدْعُ

c) It causes نون اعرابی to drop from seven forms, for example

يَفْعَلاَنِ ⟶ لَمْ يَفْعَلاَ

d) In two forms (جمع مؤنث غائب \ حاضر) it causes no لفظي change[5], for example,

يَفْعَلْنَ ⟶ لَمْ يَفْعَلْنَ

Note: Like لَمْ- the words لَمَّا, لام امر, لائے نہی and اِنْ شرطیہ also come before the مضارع and have the same لفظی عمل as described above. Due to the fact that all of these give جزم, they are known as جوازم مضارع

[5] because these forms are مبنی

2. معنوی عمل

It changes فعل مضارع into the meaning of ماضی منفی, and for this reason it is also known as ماضی معنوی.

(see textbook for verb tables)

Exercises

Question 1 – Define فعل نفی جحد بلم?

Question 2 – What is the method of forming فعل نفی جحد بلم?

Question 3 – How is فعل نفی جحد بلم made مجہول?

Question 4 – What لفظی and معنوی effects are caused by لَمْ coming before the مضارع?

Question 5 – Which حروف are called جوازمِ مضارع?

Question 6 – Write out the verb tables for this lesson from the infinitive فَتْحٌ.

LESSON 11 - فعل نفی تاکید بلن

Definition of فعل نفی تاکید بلن – the فعل which denotes the negation of an action in the future tense with emphasis, for example, لَنْ يَّفْعَلَ (he definitely will not do).

Method of formation

فعل نفی تاکید بلن معروف is formed by adding لَنْ before the مضارع معروف, for example,

يَضْرِبُ ⟶ لَنْ يَضْرِبَ

Additional points –

a) The مجہول form of this is made in the same way as the مضارع

b) لَنْ comes before فعل مضارع and has two types of عمل (effect): 1. لفظی 2. معنوی

1. لفظی عمل

a) It gives نصب to the five forms of مضارع which have ضمہ at the end, for example,

يَفْعَلُ ⟶ لَنْ يَفْعَلَ

b) If these five forms have a حرف علت, then this is not dropped, for example,

يَرْمِیْ ⟶ لَنْ يَّرْمِیَ

يَدْعُوْ ⟶ لَنْ يَدْعُوَ

However, if the حرف علت is الف, then the نصب will not be apparent in the word, for example,

يَخْشٰی ⟶ لَنْ يَّخْشٰی

c) It causes نون اعرابی to drop from seven forms, for example

يَفْعَلاَنِ ⟶ لَنْ يَفْعَلاَ

d) In two forms (جمع مؤنث غائب \ حاضر) it causes no لفظي change[6], for example,

يَفْعَلْنَ ⟶ لَنْ يَفْعَلْنَ

[6] because these forms are مبنی

Note: Like لَنْ – the words كَيْ, اَنْ, and اِذَنْ also come before the مضارع and have the same لفظی عمل as described above. Due to the fact that all of these give نصب, they are known as

نواصبِ مضارع.

2. معنوی عمل

It changes فعل مضارع into the meaning of منفی مؤکد (emphasised negative), and it specifies it to the future tense.

(see textbook for verb tables)

Exercises

Question 1 – Define فعل نفی تاکید بلن?

Question 2 – What is the method of forming فعل نفی تاکید بلن?

Question 3 – How is فعل نفی تاکید بلن made مجہول?

Question 4 – What لفظی and معنوی effects are caused by لَنْ coming before the مضارع?

Question 5 – Which حروف are called نواصب مضارع?

Question 6 – Write out the verb tables for this lesson from the infinitive فَتْحٌ.

LESSON 12 - نون تاکید

Definition of نون تاکید – The نون which comes at the end of فعل مضارع and gives emphasis to its meaning, for example, لَيَضْرِبَنَّ (he will definitely hit)

Note – There are two types of نونِ تاکید:

1. مشدَّد (also known as ثقیلہ) 2. ساکن (also known as خفیفہ)

Rulings of نون ثقیلہ

i) The نون ثقیلہ itself is given a کسرہ in six verb forms (four تثنیہ forms, and جمع مؤنث غائب\ حاضر), for example, لَيَضْرِبَانِّ، لَيَضْرِبْنَانِّ, and in the remaining eight forms, it is given a فتحہ, for example, لَيَضْرِبَنَّ، لَتَضْرِبَنَّ.

ii) The letter before the نون ثقیلہ is مفتوح in the five مرفوع forms (واحد مذکر غائب \حاضر,

واحد مؤنث غائب, and جمع متکلم \ واحد for example, يَضْرِبَنَّ; it is مکسو ر in one form (واحد مؤنث حاضر), for example, لَتَضْرِبِنَّ; it is مضموم in two forms (جمع مذکر غائب \حاضر), for example, لَيَضْرِبُنَّ; and in the remaining six forms (four تثنیہ forms, and جمع مؤنث غائب\ حاضر), the letter before the نون ثقیلہ is الف (which is always ساکن)

iii) When نون ثقیلہ is added to the end of فعل مضارع, the following changes occur:

a) واو جمع is dropped from the end of two forms (جمع مذکر غائب \ حاضر), for example,

يَفْعَلُوْنَ ⟶ لَيَفْعَلُنَّ

تَفْعَلُوْنَ ⟶ لَتَفْعَلُنَّ

b) ی is dropped from the end of one form (واحد مؤنث حاضر), for example,

تَفْعَلِيْنَ ⟶ لَتَفْعَلِنَّ

c) نون اعرابی is dropped from the end of seven forms (four تثنیہ forms, جمع مؤنث غائب\ حاضر, and واحد مؤنث حاضر), for example,

يَفْعَلاَن ⟶ لَيَفْعَلاَنِّ

d) If there is a حرف علت - واؤ or یاء – at the end of the five مرفوع forms, then this واؤ or یاء will remain standing, but if there is an الف at the end of these forms, it will be changed to a یاء, for example,

يَدْعُوْ ⟶ لَيَدْعُوَنَّ

يَرْمِيْ ⟵ لَيَرْمِيَنَّ

يَخْشٰى ⟵ لَيَخْشَيَنَّ

e) In two forms (جمع مو نث غائب\ حاضر), an الف is added before the نون ضميرى, for example,

يَفْعَلْنَ ⟵ لَيَفْعَلْنَانِّ

تَفْعَلْنَ ⟵ لَتَفعَلْنَانِّ

f) نون تاكيد creates a meaning of emphasis in the فعل مضارع and specifies it to the future tense, for example, لَيَفْعَلَنَّ (he will definitely do)

Rulings of نون خفيفہ

i) نون خفيفہ is always ساكن

ii) نون خفيفہ is added to all but six forms of فعل مضارع. The six forms to which it is not added are: the four تثنيہ forms and the two جمع مؤنث forms.

iii) In the eight forms to which نون خفيفہ is added, the same changes occur that were found due to نون ثقيلہ.

iv) The حركت of the letter before نون خفيفہ follows the same rules as the حركت of the letter before ون ثقيلہ, for example, لَيَضْرِبَنْ, لَتَضْرِبُنْ, لَتَضْرِبِنْ

Note – When نون تاكيد is added to the end of فعل مضارع, then either لام تاكيد مفتوح, or the word اِمَّا is also added to its beginning, for example,

يَضْرِبُ OR اِمَّا يَضْرِبَنَّ ⟵ لَيَضْرِبَنَّ

(see textbook for verb tables)

Exercises

Question 1 – Define نون تاكيد and its types.

Question 2 – Explain which forms of مضارع can have نون خفيفہ and نون خفيفہ added to them.

Question 3 – In which forms is نون ثقيلہ given a فتحہ and in which forms is it given a كسرہ.

Question 4 – What changes take place in the مضارع as a result of نون خفيفہ and نون ثقيلہ being added?

Question 5 – Explain which حركت is given to the letter before نون خفيفہ and نون ثقيلہ in each form.

Question 6 – Write out the verb tables for نون ثقيلہ and نون خفيفہ for the infinitive فَتْحٌ.

LESSON 13 - فعل امر

Definition of فعل امر – The فعل through which the مخاطَب (second person) is ordered/requested to carry out an action, for example, اِفْعَلْ (Do!)

Note - فعل امر has two types: 1. فعل امر معروف 2. فعل امر مجہول

Both of these are made in different ways, and then in the معروف type, امرحاضر معروف and امر غائب \متکلم معروف also have different methods of formation.

i) Method of forming فعل امرحاضر معروف:

This is formed by first of all dropping the "تاء" علامت مضارع from the beginning of مضارع حاضر معروف. Secondly, if there is a حرف علت or نون اعرابی at the end, then this is also dropped, and if neither of these is found at the end, then the final letter is made ساکن, for example

تَقِیْ ⟶ قِ

تَقِیَا ⟶ قِیَا

تَضَعُ ⟶ ضَعْ

Then, if the letter after the علامت مضارع (i.e. the فاء کلمہ) is ساکن, a ہمزہ وصلی is added at the beginning. If the عین کلمہ of the مضارع is مضموم, the ہمزہ وصلی is given a ضمہ, otherwise (i.e. if the عین کلمہ is مکسور or مفتوح), the ہمزہ وصلی is given a کسرہ, for example

تَنْصُرُ ⟶ اُنْصُرْ

تَضْرِبُ ⟶ اِضْرِبْ

تَفْتَحُ ⟶ اِفْتَحْ

ii) Method of forming فعل امر غائب \ متکلم معروف

This is formed by adding لام امر to the beginning of مضارع غائب \متکلم معروف, and implementing the same changes at the end that took place in امر حاضر معروف, for example,

یَدْعُوْ ⟶ لِیَدْعُ

یَدْعُوَان ⟶ لِیَدْعُوَا

یَضْرِبُ ⟶ لِیَضْرِبْ

iii) Method of forming فعل امر مجہول

This is formed by adding لام امر to the beginning of فعل مضارع مجہول and implementing the same changes at the end as mentioned above, for example

يُدْعى ⟵ لِيُدْعَ

يُضْرَبَانِ ⟵ لِيُضْرَبَا

Note - نون ثقیلہ and خفیفہ can also be added to the end of فعل امر معروف \مجہول.

Exercises

Question 1 – Define فعل امر and its types.

Question 2 – Explain the method of forming امرحاضرمعروف, امرمتکلم معروف, and امرغائب معروف.

Question 3 – How is فعل امر مجہول made?

Question 4 – Can نون ثقیلہ and خفیفہ be added to فعل امر?

Question 5 – Write out the verb tables of امر from the infinitive ضَرْبٌ.

LESSON 14 - فعل نہی

Definition of فعل نہی – The فعل through which someone is ordered/requested **not** to carry out an action, for example, لاَ تَفْعَلْ (Do not do!).

Note – This also has two types: 1. فعل نہی معروف 2. فعل نہی مجہول

Method of forming فعل نہی معروف

This is formed by adding لائے نہی to the beginning of فعل مضارع معروف, for example,

تَفْعَلُ ⟶ لاتَفْعَلْ

Method of forming فعل نہی مجہول

This is formed by adding لائے نہی to the beginning of فعل مضارع مجہول, for example,

يُفْعَلُ ⟶ لا يُفْعَلْ

Note - لائے نہی comes upon فعل مضارع and causes two types of عمل (effect): 1. لفظی 2. معنوی

1. لفظی عمل

i) When لائے نہی comes upon فعل مضارع, it causes the same عمل as لَمْ, i.e. it gives جزم to the five مرفوع forms, for example,

تَفْعَلُ ⟶ لاتَفْعَلْ

ii) If the five مرفوع forms have حرف علت at the end, then this is dropped, for example

يَدْعُوْ ⟶ لا يَدْعُ

iii) نون اعرابی is dropped from the end of seven forms, for example

يَفْعَلَانِ ⟶ لايَفْعَلاَ

iv) No لفظی عمل takes place in two forms (جمع مؤنث غائب \حاضر) because they are مبنی, for example,

يَفْعَلْنَ ⟶ لايَفْعَلْنَ

2. معنوی عمل

لائے نہی specifies فعل مضارع to the future tense and creates the meaning of prohibition/prevention from an act.

Note - نون ثقیلہ and خفیفہ can also be added to the end of فعل نہی.

(see textbook for verb tables)

Exercises

Question 1 – Define فعل نہی.

Question 2 – Explain the method of forming فعل نہی معروف and فعل نہی مجہول.

Question 3 – What لفظی and معنوی effects are caused by لائے نہی being added to فعل مضارع?

Question 4 - Can نون ثقیلہ and خفیفہ be added to فعل نہی?

Question 5 - Write out the verb tables of فعل نہی from the infinitive فَتْحٌ.

LESSON 15 – Summary of اسماء مشتقہ (and details of اسم فاعل)

اسم مشتق has already been defined in Lesson 2 – here, its types and their definitions will be explained.

In total, six اسماء are مشتق (derived) from the فعل:

i. اسم فاعل ii. اسم مفعول iii. اسم مفعول iv. صفت مشبہ v. اسم آلہ vi. اسم ظرف

i. اسم فاعل

Definition – The اسم مشتق which denotes that with which the فعل is established, for example, نَاصِرٌ (helper/one who helps).

Note - اسم فاعل is formed in a different way from ثلاثی مجرد and using a different method from غیر ثلاثی مجرد.

i) Method of forming اسم فاعل from ثلاثی مجرد

This is formed by removing the علامت مضارع from فعل مضارع معروف, adding an الف after the فاء کلمہ, giving کسرہ to the عین کلمہ, and adding a تنوین to the end, for example

يَفْعَلُ ⟶ فَاعِلٌ

ii) Method of forming اسم فاعل from غیرثلاثی مجرد

This is formed by replacing the علامت مضارع of فعل مضارع معروفwith a میم مضموم, giving a کسرہ to the second last letter, and adding a تنوین to the end, for example

يَجْتَنِبُ ⟶ مُجْتَنِبٌ

Additional points –

i) The اسم فاعل from افعال which contain the meaning of an occupation/profession comes on the pattern/scale of فَعَّالٌ, for example, خَيَّاطٌ (tailor), خَبَّازٌ (baker).

ii) The scale فَاعِلٌ is also used for نسبت (link), for example, تَامِرٌ (date seller), لَابِنٌ (milkman) – this is called فاعل ذی کذا. Furthermore, the meaning of نسبت can also be expressed using the scale فَعَّالٌ from an اسم جامد, for example,

بَقَّالٌ ⟶ بَقْلَةٌ (grocer)

تَمَّارٌ ⟵ تَمَرٌ (date seller)

لَبَّانٌ ⟵ لَبَنٌ (milkman)

iii) The scale فَاعِلٌ from اعداد (numbers) expresses the meaning of rank, for example, خَامِسٌ (fifth), عَاشِرٌ (tenth).

iv) To express the meaning of rank from مركبات, the first part is put onto the scale of فَاعِلٌ and the second part remains the same, for example, حَادِيْ عَشَرَ (eleventh), ثَانِيْ عَشَرَ (twelfth), حَادِيْ وَعِشْرُوْنَ (twenty first), ثَالِثٌ وَثَلاثُوْنَ (thirty third)

v) After عَشَرَةٌ, one single form is used for the 'tens' (i.e. twenty, thirty, fourth etc.) to express both the number itself and the rank, for example, عِشْرُوْنَ – which means both 'twenty' and 'twentieth'.

Exercises

Question 1 – Define اسم فاعل.

Question 2 – How is اسم فاعل formed from ثلاثى مجرد and غير ثلاثى مجرد?

Question 3 – What is فاعل ذى كذا?

Question 4 – What scale is used to express the meaning of ranking in اعداد?

Question 5 – What scale is used to express the meaning of ranking in مركبات?

Question 6 – Write out the tables for اسم فاعل from the infinitives ضَرْبٌ and اِنْكَارٌ.

LESSON 16 – اسم مفعول

Definition of اسم مفعول – the اسم مشتق which denotes that upon which the فعل occurs, for example, مَنْصُوْرٌ (the one who is helped).

Note - اسم مفعول is also formed in a different way from ثلاثی مجرد and using a different method from غیر ثلاثی مجرد.

i) Method of forming اسم مفعول from ثلاثی مجرد

This is formed by replacing the علامت مضارع of فعل مضارع مجہول with a میم مفتوح, giving a ضمہ to the عین کلمہ, adding a واؤساکن after the عین کلمہ, and adding a تنوین at the end, for example

يُفْعَلُ ⟶ مَفْعُوْلٌ

ii) Method of forming اسم مفعول from غیر ثلاثی مجرد

This is formed by replacing the علامت مضارع of فعل مضارع مجہول with a میم مضموم, and adding a تنوین at the end, for example

يُكْرَمُ ⟶ مُكْرَمٌ

Exercises

Question 1 – Define اسم مفعول.

Question 2 - How is اسم مفعول formed from ثلاثی مجرد and غیر ثلاثی مجرد?

Question 3 - Write out the tables for اسم مفعول from the infinitives ضَرْبٌ and اِنْكَارٌ.

LESSON 17 – صِفَتِ مشبّہ

Definition of صفت مشبہ – the اسم which denotes that which is attributed with a permanent attribute in the infinitive meaning, for example, كَرِيْمٌ (generous)

Method of forming صفت مشبہ – there is no specific rule for the formation of صفت مشبہ, however the scales for its صیغہ are usually according to the following principles:

i) In ماضی مضموم العین, the scale فَعِيْلٌ is used for the مذکر and the scale فَعِيْلَةٌ is used for the مؤنث, for example, from كَرُمَ – the صفت مشبہ is كَرِيْمٌ and كَرِيْمَةٌ

ii) In ماضی مفتوح العین, the scale فَعَلٌ is used for the مذکر and the scale فَعَلَةٌ is used for the مؤنث, for example, from جَلَسَ – the صفت مشبہ is جَلَسٌ and جَلَسَةٌ

iii) In ماضی مکسور العین, the scales فَعِلٌ, اَفْعَلُ, and فَعْلَانُ are used for the مذکر and the scales فَعِلَةٌ, فَعْلَاءُ, and فَعْلٰى are used for the مؤنث, for example, from فَرِحَ - the صفت مشبہ is فَرِحٌ, اَفْرَحُ, فَرْحَانٌ, and فَرِحَةٌ, فَرْحَاءُ, فَرْحٰى

iv) When the meaning of happiness or sadness is found in a فعل, its صفت مشبہ will be formed on the scale فَعِلٌ for the مذکر and on the scale فَعِلَةٌ, for example, from حَزِنَ – the صفت مشبہ is حَزِنٌ (sad male) and حَزِنَةٌ (sad female).

v) When the meaning of a colour or defect is found in a فعل, its صفت مشبہ will be formed on the scale أَفْعَلُ for the مذکر and on the scale فَعْلَآءُ for the مؤ نث, for example, from حَمِرَ - the صفت مشبہ is اَحْمَرُ (red male), and حَمْرَآءُ (red female) – and from عَرِجَ, the صفت مشبہ is اَعْرَجُ (crippled male), and عَرْجَآءُ (crippled female)

vi) When the meaning of hunger, thirst, or their opposites is found in a فعل, its صفت مشبہ will be formed on the scale فَعْلَانُ for the مذکر and on the scale فَعْلٰى for the مؤ نث, for example, from شَبِعَ - the صفت مشبہ is شَبْعَانُ (satiated male), and شَبْعٰى (satiated female).

vii) Sometimes, the صیغہ of صفت مشبہ is formed merely by adding و ,ی, or الف, for example, شَرِيْفٌ from شَرُفَ, وَقُوْرٌ from وَقَرَ, and شُجَاعٌ from شَجَعَ.

Note – Some famous scales of صفت مشبہ along with their examples and meanings are given in the table below (see textbook for table), but remember that all scales of صفت مشبہ are سماعی.

The difference between صفت مشبہ and اسم فاعل:

- صفت مشبہ denotes a permanent/long-lasting attribute whereas اسم فاعل denotes a temporary attribute.

- صفت مشبہ only comes from فعل لازم, for example, كَرِيْمٌ, شَرِيْفٌ, whereas اسمِ فاعل comes from both فعل لازم and فعل متعدی , for example, ضَارِبٌ, ذَاهِبٌ

Exercises

Question 1 – Define صفت مشبہ.

Question 2 – Explain the scales of صفت مشبہ for مذکر and مؤنث.

Question 3 – What is the difference between اسم فاعل and صفت مشبہ?

Question 4 – i) Write out the scales of صفت مشبہ with examples and translation.

ii) Write out the گردان of صفت مشبہ.

LESSON 18 – اسم تفضيل

Definition of اسم تفضيل – the اسم مشتق which denotes something that has an increase in the infinitive meaning in comparison to others, for example, بَكْرٌ أَكْبَرُ مِنْ زَيْدٍ (Bakr is bigger than Zayd).

There are two types of اسم تفضيل - 1. اسم تفضيل مذكر 2. اسم تفضيل مؤنث

These two types have different methods of formation

Method of forming اسم تفضيل مذكر

This is formed by removing the علامت مضارع from فعل مضارع معروف, replacing it with a ہمزہ مفتوحہ, and giving a فتحہ to the عین کلمہ, for example,

يَفْعَلُ ⟶ أَفْعَلُ

Method of forming اسم تفضيل مؤنث

This is formed by removing the علامت مضارع from فعل مضارع معروف, giving ضمہ to the فاء کلمہ, removing the حركة from the عین کلمہ thus making it ساکن, and then adding (الف مقصورہ) علامت تانیث to the end, for example,

يَفْعَلُ ⟶ فُعْلٰى

Note – اسم تفضيل cannot be formed from every فعل. It will only be formed when the following conditions are found:

1. For it to be فعل تام, for example, يَضْرِبُ. Therefore اسم تفضيل cannot be formed from فعل ناقص (يَكُوْنُ, يَصِيْرُ, etc.)
2. For it to be متصرف, as in the example for number 1. Therefore اسم تفضيل cannot be formed from فعل جامد (يَكَادُ, نِعْمَ)
3. For it to be مثبت, as in the example for number 1. Therefore اسم تفضيل cannot be formed from فعل منفی (لَايَضْرِبُ etc.)
4. For it to be معروف, as in the example for number 1. Therefore اسم تفضيل cannot be formed from فعل مجہول (يُضْرَبُ etc.)
5. For it to be possible for the meaning of the فعل to have an increase or decrease, as in the example for number 1. Therefore, اسم تفضيل cannot be formed from any فعل which cannot have an increase or decrease in meaning (يَمُوْتُ, يَحْيٰى, etc.)

6. For it to be ثلاثی مجرد, as in the example for number 1. Therefore, اسم تفضیل cannot be formed from ثلاثی مزید فیہ, رباعی مجرد or رباعي مزيد فيه (يُكْرِمُ, يُدَحْرِجُ, يَتَدَحْرَجُ etc.)

7. For it not to have the meaning of a colour or defect, as in the example for number 1. Therefore, اسم تفضیل cannot be formed on the scale of اَفْعَلُ from any فعل which contains such a meaning (يَخْضَرُ, يَعْوَرُ etc.)

8. For its صفت مشبہ not to come on the scale of اَفْعَلُ or فَعْلاَنُ, as in the example for number 1. Therefore, اسم تفضیل cannot be formed on the scale of اَفْعَلُ from any فعل whose صفت مشبہ comes on these scales (يَخْضَرُ, يَشْبَعُ).

Note – If any of the first five conditions are not found in a فعل, then it is not possible to form اسم تفضیل from it in any case, neither on the scale of اَفْعَلُ, nor in any other way. However, if any of the final three conditions are not found, then the اسم تفضیل will not be formed on the scale of اَفْعَلُ, but it can still be formed using an alternative method as described below:

Firstly, the مصدر of that فعل is made منصوب ب, and then the word أَشَدُّ, أَزْيَدُ, or أَكْبَرُ etc. is added after it, for example, أَشَدُّ حُمْرَةً (more red in comparison to others), اَزْيَدُ صَمًّا (more deaf in comparison to others), اَكْبَرُ اِكْرَامًا (more respectful in comparison to others).

Exercises

Question 1 – Define اسم تفضیل.

Question 2 – Explain the types of اسم تفضیل and their methods of formation.

Question 3 – What are the conditions forming اسم تفضیل in this way?

Question 4 – If any condition is not found, is it still possible to form اسم تفضیل? If so, how?

Question 5 – Write out the گردان of اسم تفضیل with translation and وصیغہ.

LESSON 19 – اسم مبالغہ

Definition of اسم مبالغہ – the اسم مشتق which denotes an increase in the infinitive meaning in the فاعل, for example, ضَرَّابٌ (one who hits excessively)

Method of forming اسم مبالغہ

There is no specific method through which this is formed. Changes in various حروف, حرکات, and سکنات of the اسم فاعل are made to give different scales of اسم مبالغہ, for example,

ضَارِبٌ ⟶ ضَرَّابٌ

عَالِمٌ ⟶ عَلاَّمَةٌ

Note – Like the scales of صفت مشبہ, the scales of اسم مبالغہ are also all سماعی.

Rules:

1. In اسم مبالغہ there is no difference in تذکیر or تانیث, for example, رَجُلٌ عَلَّامٌ and اِمْرَاَةٌ عَلَّامٌ. Sometimes, for an added increase in the مبالغہ, an extra تاء is added to the end, for example, رَجُلٌ عَلاَّمَةٌ, اِمْرَاَةٌ عَلاَّمَةٌ. This تاء is not for تانیث but for مبالغہ.

2. When فَعِيْلٌ is used in the meaning of فَاعِلٌ, and فَعُوْلٌ[7] is used in the meaning of مَفْعُوْلٌ, then there will be a difference in تذکیر or تانیث, for example, هُوَ رَسُوْلٌ, هِيَ عَلِيْمَةٌ, هُوَ عَلِيْمٌ.

3. اسم مبالغہ is used very rarely from ثلاثی مزیدفیہ, although there are some examples of this such as مِعْطَاءٌ (one who gives abundantly) from اَعْطٰی , and نَذِيْرٌ (one who warns abundantly) from اَنْذَرَ.

Exercises

Question 1 – Define اسم مبالغہ and give an example.

Question 2 – How is اسم مبالغہ formed?

Question 3 – In اسم مبالغہ, is there is a difference in تذکیر or تانیث? If so, in which cases?

Question 4 – Can اسم مبالغہ come from ثلاثی مزید فیہ?

Question 5 – Write out the scales of اسم مبالغہ with examples and translations.

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[7] فعیل, and فعول are also scales of مبالغہ

LESSON 20 – اسم آلہ

Definition of اسم آلہ – the اسم which denotes the thing through which the فعل is carried out, for example, مِفْعَلٌ (the tool of doing)

There are three types of اسم آلہ:

1. اسم آلہ صغرٰی – that which denotes a small tool used for an act
2. اسم آلہ وسطیٰ – that which denotes a medium tool used for an act
3. اسم آلہ کبریٰ – that which denotes a large tool used for an act

1. Method of forming اسم آلہ صغرٰی –

This is formed by removing علامت مضارع from فعل مضارع, replacing it with علامتِ اسم آ لہ (میم مکسور), giving فتحہ to the عین کلمہ, and finally adding تنوین to the end, for example,

يَضْرِبُ (a small tool of hitting) ⟶ مِضْرَبٌ

2. Method of forming اسم آلہ وسطیٰ –

This is formed by giving فتحہ to the end of اسم آلہ صغرٰی, and then adding a round تاء (ۃ), for example,

مِضْرَبٌ (a small tool of hitting) ⟶ مِضْرَبَةٌ

3. Method of forming اسم آلہ کبرٰی

This is formed by adding الف (علامت اسم آلہ کبرٰی) after the لام کلمہ of اسم آلہ صغریٰ, for example,

مِضْرَبٌ (a large tool of hitting) ⟶ مِضْرَابٌ

Note –

From the methods of formation of اسم آلہ, it is clear that it has three scales:

i. مِفْعَلٌ ii. مِفْعَلَةٌ iii. مِفْعَالٌ

However, sometimes اسم آلہ comes on the scale of فَاعَلٌ, for example, خَاتَمٌ (a tool of stamping, i.e. a seal), قَالَبٌ (a tool of moulding, i.e. a mould)

Rules –

1. From the above mentioned methods of formation, اسم آلہ is formed from افعال of ثلاثی مجرد

2. To give the meaning of اسم آلہ from غیرثلاثی مجرد (i.e. رباعی مجرد, ثلاثی مزیدفیہ, or رباعي مزيدفيه), then the مصدر of that فعل is made مرفوع and الف لام is added to it. The phrase مَا بِہٖ is then added before it, for example, مَابِہِ الْاِسْتِنْصَارُ (a tool of seeking help)

3. There is no difference of تذکیر and تانیث in اسم آلہ.

Exercises

Question 1 – Define اسم آلہ and its types.

Question 2 – Explain the method of forming اسم آلہ.

Question 3 – What are the scales of اسم آلہ?

Question 4 – Can اسم آلہ be formed from غیر ثلاثی مجردافعال? If so, how?

Question 5 – Write out the گردان of اسم آلہ from the infinitive غَسْلٌ.

LESSON 21 – اسم ظرف

Definition of اسم ظرف – the اسم which denotes the time or place in which an action occurs, for example, مَضْرِبٌ (time or place of hitting)

Method of forming اسم ظرف

This is formed by removing علامت مضارع from فعل مضارع, replacing it with (ميم مفتوح) علامتِ اسم ظرف, and adding تنوين to the لام كلمہ.

Then, - if the فعل مضارع is مضموم العين ,مفتو ح العين, or ناقص, the عين كلمہ is given a فتحہ, for example,

يَجْمَعُ ⟶ مَجْمَعٌ

يَنْصُرُ ⟶ مَنْصَرٌ

يَدْعُوْ ⟶ مَدْعىً

- or, if the فعل مضارع is مكسور العين, or مثال, or مضاعف مكسور العين, the عين كلمہ is given a كسرہ, for example,

يَضْرِبُ ⟶ مَضْرِبٌ

يَقِفُ ⟶ مَوْقِفٌ

يَحِلُّ ⟶ مَحِلٌّ

Some scholars of Sarf expressed the opinion that اسم ظرف from مضاعف is formed on the scale of مَفْعَلٌ in every case, presenting the proof from the Holy Qur'an that the word مَفَرٌّ is مفتو ح العين despite being from ضَرَبَ. This opinion, however, is incorrect because مَفَرٌّ is not اسم ظرف, but it is a مصدر.

Note –

1. اسم ظرف is formed on two scales from ثلاثى مجرد – i) مَفْعَل ii) مَفْعِلٌ
2. Sometimes, اسم ظرف comes on the scale of مَفْعَلَةٌ to indicate abundance, for example, مَكْتَبَةٌ (a place of many books), مَقْبَرَةٌ (graveyard), مَأسَدَةٌ (lion's den)
3. From غير ثلاثى مجرد افعال, the اسم ظرف is made in the same way as the اسم مفعول

Listed below are twelve cases in which اسم ظرف is formed as مكسور العين from مضارع مضموم العين against the rule:

مَسْجِدٌ place of prostrating مَجْزِرٌ place of sacrificing a camel

مَشْرِقٌ place of sunrise مَنْحِرٌ place of breathing

مَغْرِبٌ	place of sunset	مَسْكِن[8]	place of staying
مَنْسِكٌ	place of sacrifice	مَنْبِتٌ	place of growing
مَسْقِطٌ	place of falling	مَفْرِقٌ	parting
مَطْلِعٌ	place of rising	مَرْفِقٌ	place for resting the elbow

Exercises

Question 1 – Define اسم ظرف.

Question 2 – Explain how اسم ظرف is formed.

Question 3 – How many scales does اسم ظرف come on, and what are they?

Question 4 – Is اسم ظرف ever formed against the normal rule? If so, in which cases?

Question 5 – Write out the گردان of اسم ظرف from the infinitive ضَرْبٌ.

[8] From this اسم ظرف, باب also comes as مفتوح العين i.e. مَسكَنٌ

LESSON 22 – فعل تعجب

Definition of فعل تعجب – the فعل which was designated to express astonishment/amazement at something, for example, مَااَحْسَنَہ، (How beautiful he is!)

Method of forming فعل تعجب

There are three scales of فعل تعجب from ثلاثی مجرد:

1. ما اَفعَلَہٗ
2. اَفْعِلْ بِہٖ
3. فَعُلَ

Each of these scales have a different method of formation.

1. This is formed by removing علامت مضارع from فعل مضارع, replacing it with ہمزہ مفتوحہ, by adding مَا تعجبیہ before this, giving فتحہ to the عین and لام کلمہ, and by a ضمیر or اسم ظاہر منصوب at the end, for example,

   مَااَفْعَلَ زَیْداً or یَفْعَلُ ⟶ مَاأَفْعَلَہٗ

2. This is formed by removing علامت مضارع from فعل مضارع, giving کسرہ to the عین کلمہ, give ساکن to the لام کلمہ, and add a ضمیر or اسم ظاہر مجرور at the end with (بِ) حرف جر,

   for example,

   أَفْعِلْ بِزَیْدٍ or یَفْعَل ⟶ أَفْعِلْ بِہٖ،

3. This is formed by removing علامت مضارع from فعل مضارع, giving فتحہ to the فاء کلمہ, ضمہ to the عین کلمہ, and فتحہ to the لام کلمہ, for example,

   فَعُلَ ⟶ فَعُلَ

Note:

1. فعل تعجب cannot be formed from every فعل. The same conditions that applied for اسم تفضیل also apply to فعل تعجب.
2. The same detail also apply here in that if the first five conditions are not found, فعل تعجب cannot be formed at all, not on the scale of مَااَفْعَلَہٗ, nor on أَفْعِلْ بِہٖ, nor on فَعُلَ. If any of the last five conditions are not found, then فعل تعجب cannot be formed on these scales, but a different method

of formation will be used instead. This method is as follows: مَاأَشَدَّ or اَشْدِدْ is added before the مصدر of that فعل. The مصدر with مَاأَشَدَّ will be نكره and منصوب, for example, مَااَشَدَّ اِسْتِقَامَةً (How steadfast he is!) and if أَشْدِدْ is added, then "بَاء" جر رف will be added to the مصدر and a ضمير or اسم ظاہر مجرور will also be added at the end, for example, اَشْدِدْ بِعَمْيِہ (How blind he is!), or اَشْدِدْ بِحُمْرَةِ زَيْدٍ (How red Zayd is!).

LESSON 23 – مصدر

Definition of مصدر – the اسم from which other كلمات are made, but is not made from anything itself, for example, ضَرْبٌ (to hit).

This has two types: 1. قیاسی 2. سماعی

1. قیاسی – those مصادر which have a specific scale, for example, اِكْرَامٌ, تَرْجَمَةٌ etc.

All مصادر other than ثلاثی مجرد are قیاسی.

2. سماعی - those مصادر which do not have a specific scale, for example, مَنْقَبَةٌ, مَمْلُكَةٌ etc.

Note –

Although there is no specific rule or scale for the مصدر of ثلاثی مجردافعال, it is usually the case that…

1. The مصدر of any فعل which contains the meaning of illness comes on the scale of فُعَالٌ, for example, زُكَامٌ (to have a cold)
2. The مصدر of any فعل which contains the meaning of movement comes on the scale of فَعِيْلٌ, for example, ذَمِيْلٌ (for a camel to walk slowly)
3. From ثلاثی مجرد, the scale فَعْلَةٌ is used for "مَرَّة" (for a فعل to happen once), for example, جَلْسَةٌ (to sit once)
4. The scale فِعْلَةٌ is used to express نوع (a specific manner/type of the فعل), for example, قِسْمَةٌ (to distribute in a certain manner)
5. The scale فُعْلَةٌ is used to express quantity, for example, لُقْمَةٌ (to eat a small amount of food)

مصدر میمی

6. Any مصدر which begins with میم زائده, other than باب مفاعله, is called مصدر میمی, for example, مَنْطِقٌ (to speak)

This has three scales:

1. مصدر میمی of ثلاثی مجرد صحیح افعال comes on the scale of مَفْعَل, for example, مَرْجَعٌ (to return).
2. مصدر میمی of مثال واوی comes on the scale of مَفْعِلٌ, for example, مَوْضِعٌ (to place)
3. مصدر میمی غیر ثلاثی افعال comes on the scale of اسم مفعول, for example, مُكْرَمٌ (to respect)

Note - sometimes تاء مضمومہ is added to the end of مصدر میمی, for example, مَحَبَّةٌ (to love).

Exercises

Question 1 – Define مصدر.

Question 2 – How many types of مصدر are there? Define each type with examples.

Question 3 – What are the scales فِعْلَةٌ ,فَعْلَةٌ, and فُعْلَةٌ used for?

Question 4 – Define مصدر میمی.

Question 5 – What are the scales of مصدر میمی?

LESSON 24 – گردان (the paradigm) and its types

Definition of گردان – changing/turning the صیغہ of an اسم or فعل into different seeghas. In Arabic, this is called صرف, or تصریف.

Types of صرف – this has two types: 1. صرف صغیر 2. صرف کبیر

Definition of صرف صغیر – changing/turning a کلمہ into some of its seeghas.

Definition of صرف کبیر – changing/turning a کلمہ into all of its seeghas.

(see textbook for gardaans)

LESSON 25 – ہمزہ

To begin with, there are two types of ہمزہ: 1. ہمزہ اصلیہ 2. ہمزہ زائد

1. Definition of ہمزہ اصلیہ – the ہمزہ which comes in place of the فاء, عین, or لام کلمہ , for example, the ہمزہ in اَخَذَ.

2. Definition of ہمزہ زائدہ - the ہمزہ which does not come in place of the فاء, عین, or لام کلمہ , for example, the ہمزہ in أَكْرَمَ

Then ہمزہ زائدہ splits into two types: 1. ہمزہ قطعیہ 2. ہمزہ وصلیہ

1. Definition of ہمزہ قطعیہ – the ہمزہ زا ئدہ which is not dropped in the middle of کلام

Note – the following اسماء contain ہمزہ قطعیہ:

1. اسم تفضیل, for example, أَفْعَلُ
2. اَعلام, for example, اِسْحٰقُ
3. جمع, for example, أَشْرَافٌ
4. the مصدر of باب اِفعال, for example, اِكْرَامٌ

The following افعال contain ہمزہ قطعیہ:

1. فعل تعجب, for example, مَاأَفْعَلَه أَفْعِلْ بِه
2. فعل مضارع واحدمتکلم, for example, أَضْرِبُ
3. فعل ماضی of باب افعال, for example, اَكْرَمَ
4. امرحاضر of باب افعال, for example, أَكْرِمْ

The following حروف contain ہمزہ قطعیہ:

1. All حروف other than (اَلْ)حرف تعریف, for example, اِنَّ

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2. Definition of ہمزہ وصلیہ – the ہمزہ زائدہ which is dropped in the middle of کلا م, for example, the ہمزہ of اِسْمٌ.

Note – the following اسماء contain ہمزہ وصلیہ:

The مصادر of the following ten ابواب:

1. اِفْتِعَالٌ 2. اِسْتِفْعَالٌ 3. اِنْفِعَالٌ 4. اِفْعِلالٌ 5. اِفْعِيْلالٌ 6. اِفْعِيْعَالٌ

7. اِفْعِنْلالٌ .10 اِفَّاعُلٌ .9 اِفَّعُّلٌ .8 اِفْعِوَّالٌ

And:

11. اِبْنٌ 12. اِبْنَةٌ 13. اِسْمٌ 14. اِثْنَانِ 15. اِثْنَتَانِ 16. اِمْرُئٌ 17. اِمْرَأَةٌ

the following افعال contain ہمزہ وصلیہ:

1. The افعال of those مصادر which have ہمزہ وصلیہ, for example, اِفْتَعَلَ
2. The فعل امر of all اَفعال other than باب اِفعال, for example, اِضْرِبْ

the following حروف contain ہمزہ وصلیہ

(اَلْ) حر فِ تعریف

Exercises

Question 1 – Define ہمزہ اصلیہ and ہمزہ زائدہ and give examples.

Question 2 - Define ہمزہ قطعیہ and ہمزہ وصلیہ and give examples.

Question 3 – Which افعال ,اسماء, and حروف contain ہمزہ قطعیہ?

Question 4 - Which افعال ,اسماء, and حروف contain ہمزہ وصلیہ?

LESSON 26 – الحاق

Definition of الحاق – to put ثلاثی or رباعی مجرد onto the same scale as رباعی or خماسی by adding a letter to it, for example,

جَلْبَبَ ⟵ جَلَبَ (on the scale of دَحْرَجَ) – this is مُلحَق بَرُبَاعِی

Note –

1. The word which is placed onto the scale of the other is called مُلْحَقْ and the word whose scale it is placed on is called مُلْحَقْ بِہٖ. So in the example above, جَلْبَبَ is مُلْحَقْ and دَحْرَجَ is مُلْحَقْ بِہٖ.
2. It is necessary for the scale of مُلْحَق and مُلْحَق بہٖ to be the same, as can be seen in the example above in which both جَلْبَبَ and دَحْرَجَ are on the same scale (i.e. they are both on the scale فَعْلَل)
3. It is also necessary for the مصادر of both to be on the same scale, as can be seen in the example above in which the مصادر of both جَلْبَبَ and دَحْرَجَ (which are جَلْبَبَةٌ and دَحْرَجَةٌ respectively) are on the same scale (i.e. they are both on the scale of فَعْلَلَةٌ)
4. It is also necessary for there to be no change in the meaning of the مُلْحَق as a result of الحاق, as can be seen in the example above, in which the meaning of جَلَبَ (to place a shawl on someone) is the same even after الحاق takes place and it becomes جَلْبَبَ.

The difference between ملحق and مزید فیہ:

مزیدفیہ is the کلمہ in which the meaning has been changed due to adding a letter, for example, the meaning of كَرُمَ is 'he became noble' and the meaning of اَكْرَمَ is 'he respected'. The meaning changed due to the ہمزہ being added, therefore this is مزید فیہ.

On the contrary, ملحق is the کلمہ in which the meaning does not change due to adding a letter, for example, when جَلَبَ is changed to جَلْبَبَ, both mean the same (i.e. to place a shawl on someone)

Exercises

Question 1 – Define الحاق and explain which word is known as ملحق and which is called ملحق بہ.

Question 2 – What things are necessary for الحاق?

Question 3 – What is the difference between ملحق and مزید فیہ?

LESSON 27 – ابواب

All أبواب are divided in to 6 parts:

1. ثلاثی مجرد
2. مزید فیه "
3. رباعی مجرد
4. مزید فیه "
5. خماسی مجرد
6. مزید فیه "

In ثلاثی مجرد, there are six ابواب:

1. نصر ینصر
2. ضرب یضرب
3. سمع یسمع
4. فتح یفتح
5. حسب یحسب
6. کرم یکرم

These ابواب and their forms have already been previously mentioned.

In ثلاثی مزید فیه there are twelve أبواب:

-افعال - تفعیل - مفاعلة - تفعّل - تفاعل - افتعال - انفعال - استفعال - افعلال - افعیلال - افعوّال - افّعّل - افّاعل

Signs related to ثلاثی مزید فیه and their methods of formation:

باب افتعال

This has تاء زائدة after the فاء كلمة. E.g اجتنب

Method of Formation:

The فاء كلمة of the ثلاثى مجرد form will come after همزه and تاء will be added after the فاء كلمة forming the scale اِفتَعَلَ. E.g جنب becomes اجتنب

باب انفِعَالٌ

This has a نون زائدة before the فاء كلمة

Method of Formation:

همزه and نون ساكنة comes before the فاء كلمة in ثلاثى مزيد فيه. E.g فطر becomes انفطر

باب استفعالٌ

This has سين and تاء زائدة before the فاء كلمة. E.g استنصر

Method of Formation:

همزه، سين and تاء are added before the فاء كلمة of the ثلاثى مجرد form creating the scale استفعل. E.g نصر becomes استنصر

باب اِفعِلَالٌ

The لام كلمة of this باب is مشدد. E.g اِحمَرَّ

Method of Formation:

The همزه is added before the فاء كلمة of ثلاثى مجرد and the لام كلمة is made مشدد, forming the scale from حَمِرَ to اِحمَرَّ

باب اِفعِيلَال

In this بال the لام كلمة is مشدد and الف زائدة comes before it. ادهامَّ

Method of Formation:

همزه is added before the فاء كلمة of ثلاثى مجرد, an الف is added after the عين كلمة and the لام كلمة is made مشدد. Creating the scale of افعالَّ

باب اِفعِيعَالٌ

In this باب the عين كلمة is repeated and the واو زائدة comes between the repetition. اِخشَوشَنَ

Method of formation:

همزه is added before the فاء كلمة of ثلاثى مجرد, the عين كلمة is repeated and واو is added in between the repetition. Forming the scale افعَوعَلَ

Note:

This واو is changed into ياء in the مصدر

افعِوَّالٌ

In this باب, a واو مشدد زائد is added after the عين كلمة. E.g اِجلَوَّزَ

Method of formation:

همزه is added before the فاء كلمة of ثلاثى مجرد and واو مشدد is added after the عين كلمة. Forming the scale اِفعَوَّلَ. E.g اجلَوَّذَ its ثلاثى مجرد is جلذ

اِفَّعُّلٌ (Derived from تَفَعُّلٌ)

In this باب the فاء and عين كلمة are مشدد. E.g اِطَّهَّرَ

Method of Formation:

همزه is added before the فاء كلمة of ثلاثى مجرد, the فاء and عين كلمة are made مشدد forming the scale اِفَّعَّلَ e.g اِطَّهَّرَ

اِفَّاعُلٌ (Derived from تَفَاعُلٌ)

The فاء كلمة is مشدد and الف زائد comes after it. E.g اِثَّاقَلَ

Method of Formation

The همزه is added before the فاء كلمة of ثلاثى مجرد, the فاء كلمة is made مشدد and الف comes after it forming the scale اِفَّاعَلَ. E.g ثَقُلَ becomes اِثَّاقَلَ

اِفعَالٌ

This باب begins with همزه قطعية زائدة. E.g اَكْرَمَ

Method of formation:

همزه is added before the فاء كلمة of ثلاثى مجرد forming the scale اَفْعَلَ.

تَفعِيلٌ

In this باب the عين كلمة is مشدد. E.g صَرَّفَ

Method of Formation:

The عين كلمة of ثلاثى مجرد is made مشدد and placed on the scale of فَعَّلَ. E.g صَرَفَ becomes صَرَّفَ

مُفَاعَلَةٌ

In this باب, an الف زائدة comes after the فاء كلمة. E.g قَابَلَ

Method of Formation:

الف is added after the فاء كلمة of قلاقل مجرد and it is placed on the scale of فَاعَلَ. E.g قَبِلَ becomes قَابَلَ

تَفَعُّلٌ

In this باب, a تاء زائدة comes before the فاء كلمة and the عين كلمة is مشدد. E.g تَقَبَّلَ

Method of formation:

تاء is added before the فاء كلمة of ثلاثى مجرد and the عين كلمة is made مشدد it is place on the scale of تَفَعَّلَ.
E.g قَبِلَ becomes تَقَبَّلَ

تَفَاعُلٌ

In this باب, a تاء زائدة comes before the فاء كلمة and الف زائدة comes after it. E.g تقابل

Method of formation:

تاء is added before the فاء كلمة of ثلاثى مجرد and الف is added after it and placing it on the scale تفاعل. E.g قَبِلَ becomes تَقَابَلَ.

Note:

1. The مصدر of the فعل will be on the باب of that same فعل. For example, the مصدر of اجتناب if اجتنب بروزن افتعال. So this is what the rule is based upon (و على هذا القياس)
2. According to the methods mentioned above, the صيغة of غائب مذكر واحد ماضى مثبت معروف will be made for each باب.
3. Then after putting the علامات و ضمائر of تثنية و جمع، مذكر و مؤنث and متكلم و غائب و حاضر, the گردان will be complete of fourteen صيغئ.
4. Whichever ابواب of which the ماضى has a همزه وصليه from ثلاثى مجرد is called "با همزه وصل" and when a ماضى doesn't have a همزه وصليه, this is known as "بئ همزه وصل"
5. This will be discussed very shortly in the method of making various افعال regarding ثلاثى مزيد فيه.

Exercises

Question 1 - How many and which ابواب [chapters] are there for ثلاثى مزيد فيه?

Question 2 - Please describe the sign and method of formation for each باب

Question 3 - What are the original forms of افّعّل and افّاعل?

Note: Please write out the گردان of فعل ماضى معروف with translation and صيغة for all the mentioned ابواب of ثلاثى مزيد فيه.

Lesson 28 - رباعی

رباعی مجرد has only one باب - فَعْلَلَةٌ

Signs and method of formation:
The ماضی of باب فعللة contains 4 letters and all 4 letters will be the original. E.g جَلْبَبَ

Method of formation:
Take the مصدر of رباعی and remove any addition (in this case ة) and place it on the scale of فعلل. E.g بعثرة to بعثر

1. In this باب فعللة not all of its مصدر come on its scale فَعْلَلٰى and فِعلَالٌ. E.g
2. رباعی مزید فیه has 3 ابواب: 1) اِفعِنلَالٌ 2) اِفعِلَّالٌ 3) تَفَعلُلٌ

1) تَفَعْلُلٌ
In باب تفعلل before the فاء کلمة their will be a تاء زائدة. E.g تَدَحْرَجَ on the scale of تَفَعْلَلَ

Method of formation:
Before the فاء کلمة of رباعی مجرد a تاء مفتوح will be added. E.g دَحْرَجَ to تَدَحْرَجَ

2) اِفْعِلَّالٌ
In the باب افعلّال the second کلمة لام will be مشدد. E.g اِقْشَعَرَّ on the scale of اِفَعَلَّلَ

Method of formation:
Before the فاء کلمة of the رباعی مجرد a همزه will be added and making the لام کلمة مشدد then placing it on the scale اِفْعَلَّلَ. E.g قَشْعَرَ to اِقْشَعَرَّ

3) اِفْعِنْلَالٌ
After the عین کلمة of باب افعنلال a نون زائدة is placed. E.g اِبْرَنْشَقَ on the scale of اِفْعَنْلَلَ

Method of Formation:
Before the فاء کلمة of رباعی مجرد a همزه and after the عین کلمة a نون will be placed. Placing it on the scale of اِفْعَنْلَلَ e.g بَرْشَقَ to اِبْرَنْشَقَ

Note:

1. According to the above mentioned methods, the صيغة of واحد مذكر غائب for فعل ماضى معروف will come for every باب.

Then after putting the علامات و ضمائر of تثنية و جمع، مذكر و مؤنث and حاضر و غائب و متكلم, the گردان will be complete of fourteen صيغئ.

2. The ابواب which contain a همزه وصل they are called **با همزه وصل** and one which does not have a همزه وصل it is called **بئ همزه وصل**.

Exercises

Question 1 - How many and what are the ابواب of رباعى مجرد?
Question 2 - Please mention the sign and method of formation for باب رباعى مجرد
Question 3 - How many and what are the ابواب of رباعى مزيد فيه?
Question 4 - Please mention the sign and method of formation for the ابواب of رباعى مزيد فيه

Note:

Please write out the گردان of فعل ماضى معروف with translation and صيغة for all the mentioned ابواب of ثلاثى مزيد فيه.

Lesson 29 - ملحق برباعی of ابواب

This has 7 ابواب:

1. فَعْلَلَةٌ
2. فَعوَلَةٌ
3. فَيعَلَةٌ
4. فَعيَلَةٌ
5. فَوعَلَةٌ
6. فَعنَلَةٌ
7. فَعلَاةٌ

The method of formation and signs of these أبواب

1. فعللة

In this باب the لام كلمة is repeated. جلبب

Method of Formation:

The لام كلمة of ثلاثی مجرد is repeated and put onto the scale of فعلل. E.g جلب becomes جَلْبَبَ

2. فعوَلَةٌ

After the عين كلمة of ثلاثی مجرد a واو is added. E.g سَروَلٌ

Method of Formation:

Are the عين كلمة of ثلاثی مجرد a واو is added putting it on the scale of فعوَلٌ E.g سَروَلٌ

3. فَيعَلَةٌ

After the فاء كلمة of فيعلة a ياء is added. E.g خيعل

Method of Formation:

After the فاء كلمة of ثلاثی مجرد a ياء is placed putting it on the scale of فَيَعَلَ

4. فَعيَلَةٌ

After the عين كلمة of باب فعيَلة a ياء is added. E.g شَريَفَ

Method of Formation:
After the عين كلمة of ثلاثى مجرد a ياء is added placing it on the scale of فَعيَلَ. E.g شَرِيَفَ

5. فَوعَلَةٌ
After the فاء كلمة of باب فوعَلة an additional واو is added. E.g جَورَبَ

Method of Formation:
After the فاء كلمة of ثلاثى مجرد a واو is added placing it on the scale of فَوعَلَ. E.g جَورَبَ

6. فَعنَلَةٌ
After the عين كلمة of باب فعنَلة an additional نون is added. E.g قَلنَسَ

Method of Formation:
After the عين كلمة of ثلاثى مجرد a نون is added placing it on the scale of فَعنَلَ. E.g قَلنَسَ

7. فَعلَاةٌ
After the لام كلمة of باب فعلاة an additional ياء is added. E.g قَلسٰى

Method of Formation:
After the لام كلمة of ثلاثى مجرد a ياء is added placing it on the scale of فَعلٰى. E.g قَلسٰى

<u>ملحق برباعى مزيد فيه is divided into 3 parts:</u>

1. ملحق بافعلّال
2. ملحق بافعنلال
3. ملحق بتفعلل

1) ملحق بَافِعِلَّالٌ has only one باب :افعوّال

Signs and method of formation:

1. اِفوِعلَالٌ

After the فاء كلمة of باب افعوّال an additional واو is added and the لام كلمة is made مشدد. E.g اِكوَهَدَّ

Method of Formation:
After the فاء كلمة of ثلاثی مجرد a واو will be added and the لام كلمة will be made مشدد placing it on the scale of اِفوَعَلَّ. E.g اِكوَهَدَّ

2) ملحق بَاِفعِنلَالٌ has two ابواب:
1. اِفعِنلَالٌ
2. اِفعِنلَاءٌ

Signs and method of formation

1. اِفعِنلَالٌ
After the عين كلمة of باب افعنلال an additional نون is added and the لام كلمة is repeated. E.g اِقعَنسَسَ

Method of Formation:
Before the فاء كلمة of the ثلاثی مجرد a همزه will placed and a نون will be added after the عين كلمة and the لام will be repeated place it on the scale of اِفْعَنْلَلَ. E.g اِقعَنسَسَ

2. اِفعِنلَاءٌ
After the عين كلمة of افعنلاء a نون is added and at the end an additional یاء is added. E.g اِسلَنقٰی

Method of Formation:
Before the فاء كلمة of افعنلاء a همزه is added and after the عين كلمة a نون is added and after the لام كلمة a یاء is added placing it on the scale of اِفعَنلٰی. E.g اِسلَنقٰی

3) ملحق بتفعلل has eight ابواب:
1. تفعلل
2. تفعوُل
3. تفَيْعُل
4. تفوعُل
5. تفعنُل
6. تمفعل

7. تفعلت

8. تفعلٍ

Signs and method of formation for these ابواب

1. تَفَعْلُلٌ

A تاء زائدة is placed before the فاء كلمة and the لام كلمة is repeated for the باب تفعلل. For example, تجلبب.

Method of Formation:

A تاء is added before the فاء كلمة of ثلاثى مجرد form and the لام كلمة is repeated, bringing this on to the scale of تفعلل. For example, تجلبب.

2. تَفَعْوُلٌ

A تاء is added before the فاء كلمة and a واو زائدة appears after the عين كلمة for the باب تَفَعْوُلٌ. For example, تَسَرْوَلَ.

Method of Formation:

A تاء is placed before the فاء كلمة and a واو is added after the عين كلمة to the ثلاثى مجرد form, bringing this onto the scale تفعول. For example, تسرول.

3. تَفَيْعُلٌ

When there is a تاء before the فاء كلمة and a ياء زائدة after it [فاء كلمة]. For example, تشيطن

Method of Formation:

A تاء is placed before the فاء كلمة and a ياء is added after the فاء كلمة to the ثلاثى مجرد form, bringing this onto the scale تفيعل. For example, تسرول.

4. تَفَوْعُلٌ

There is a تاء placed before the فاء كلمة and a واو after the فاء كلمة. For example, تجورب.

Method of Formation:

A تاء is placed before the فاء كلمة and a واو is added after the فاء كلمة to the ثلاثى مجرد form, bringing this onto the scale تفوعل. For example, تجورب.

5. تَفَعْنُلٌ

A تاء is added before the فاء كلمة and a نون is also added appears after the عين كلمة for the باب تفعنل. For example, تقلنس.

Method of Formation:
A تاء is placed before the فاء كلمة and a نون is added after the عين كلمة to the ثلاثى مجرد form, bringing this onto the scale تفعنل. For example, تقلنس.

6. تَمَفْعُلٌ

A تاء and ميم are added before the فاء كلمة. For example, تمسكن.

Method of Formation:
A تاء and ميم are placed before the فاء كلمة to the ثلاثى مجرد form, bringing this onto the scale تمفعل. For example, تمفعل.

7. تَفَعْلُتٌ

There is an extra تاء placed before the فاء كلمة and another تاء is placed after the لام كلمة.

Method of Formation:
A تاء is placed before the فاء كلمة as well as a تاء being added after the لام كلمة كلمة to the ثلاثى مجرد form, bringing this onto the scale تفعلت. For example, تعفرت.

8. تَفَعْلٍ

A تاء is added before the فاء كلمة and a ياء appears after the لام كلمة for the باب تفعل. For example, تقلسىٰ.

Method of Formation:
A تاء is placed before the فاء كلمة and a ياء is added after the لام كلمة to the ثلاثى مجرد form, bringing this onto the scale تفعل. For example, تقلسىٰ.

Note:

1. According to the above mentioned methods, the صيغة of واحد مذكر غائب for فعل ماضى معروف will come for every باب.

Then after putting the علامات و ضمائر of تثنية و جمع، مذكر و مؤنث and حاضر و غائب و متكلم, the گردان will be complete of fourteen صيغئ.

Benefit:

One has come to know that from the above mentioned ابواب from previous lessons, there are indeed forty ابواب مستعليه. (Six ثلاثى مجرد, twelve ثلاثى مزيد فيه, one رباعى مجرد, three رباعى مزيد فيه, seven ملحق برباعى مجرد and eleven for ملحق برباعى مزيد فيه.

Exercises

Question 1 - How many and what are the ابواب of ملحق برباعى مجرد?

Question 2 - Please mention the sign and method of formation for ملحق برباعى مجرد

Question 3 - How many and what are the ابواب of ملحق برباعى مزيد فيه?

Question 4 - Please mention the sign and method of formation for the ابواب of ملحق برباعى مزيد فيه

Question 5 - Please state the total and the name of all ابواب

Note:

Please write out the گردان of فعل ماضى معروف with translation and صيغة for all the mentioned ابواب apart from فعلاة، افعنلاء and تفعل.

Lesson 30

Making verbs and nouns from غیر ثلاثی مجرد (non-triliteral)

"Method of Making Verbs"

1.Method of Making فعل ماضی معروف:

The method of making فعل ماضی معروف from all غیر ثلاثی مجرد scales (ثلاثی مزید فیه، رباعی مجرد، رباعی مزید فیه، ملحق برباعی مجرد، ملحق برباعی مزید فیه) will be the same as the methods that have already been mentioned previously.

2. Method of Making فعل ماضی مجهول:

Give the second to last letter of فعل ماضی معروف a kasrah, and give all the متحرك (vowelised) letters a ضمه and leave the rest of the letters in their state (leave them as they are). E.g. اَكْرَمَ to اُكْرِمَ etc.

Note:

If an alif comes after a ضمه whilst making ماضی مجهول from ماضی معروف then the alif will be changed into a و. E.g. قَابَلَ to قُوْبِلَ and تَقَابَلَ to تُقُوْبِلَ.

3. Method of Making فعل مضارع معروف:

Place علامت المضارع (ن,ی, ت, ا) at the beginning of فعل ماضی معروف, if there is a hamza then drop it and give a رفع at the end. E.g. تَقَبَّلَ to يَتَقَبَّلُ and اَكْرَمَ to يُكْرِمُ.

Note:

1. In فَعْلَلَةٌ، مُفَاعَلَةٌ، تَفْعِيْلٌ، اِفْعَالٌ and مُلحَقَات of فَعْلَلَةٌ the علامت المضارع will be مضموم and for the all other scales the علامت المضارع will be مفتوح. As in the examples mentioned above, the علامت المضارع of يُكْرِمُ is مضموم and the علامت المضارع of يَتَقَبَّلُ is مفتوح.

2. The second to last letter of the scales تَفَعْلُلٌ، تَفَاعُلٌ، تَفَعُّلٌ and مُلْحَقْ with تَفَعْلُلٌ will be مفتوح and for all other scales the second to last letter will be مَكسُور. As in the above examples the second to last letter of يَتَقَبَّلُ is مفتوح and the second to last letter of يُكْرِمُ is مَكسُور. (The rest of the rulings are same as those that have already been mentioned in ثلاثی مجرد)

4. Method of Making فعل مضارع مجهول

Place a ضمه on the علامت المضارع of فعل مضارع معروف and give the second to last letter a فتحه. E.g. يَتَقَبَّلُ to يُتَقَبَّلُ and يُكْرِمُ to يُكْرَمُ.

5. Method of Making فعل امر حاضر معروف

Remove the علامت المضارع from فعل مضارع معروف and make the last letter ساكن. E.g. تَتَقَبَّلُ to تَقَبَّلْ and تُقَابِلُ to قَابِلْ.

Its rulings are the same as those that have already been mentioned in ثلاثى مجرد, except for the fact that when hamza is increased then in باب اِفْعِالٌ it will be given a فتحه and in all other scales it will be given a كسره. E.g. تُكْرِمُ to اَكْرِمْ, تَجْتَنِبُ to اِجْتَنِبْ etc.

6. Method of Making فعل امر غاءب و متكلم معروف

Increase laam of امر before (at the start of) فعل مضارع معروف and at the end the same changes will take place as those that have already been mentioned in ثلاثى مجرد. E.g. يَتَقَبَّلُ to لِيَتَقَبَّلْ, اَجْتَنِبُ to لِاَجْتَنِبْ.

7. Method of Making فعل امر مجهول

Increase laam of امر before فعل مضارع مجهول and at the end the same changes will take place as those that have already been mentioned in ثلاثى مجرد. E.g. يُتَقَبَّلُ to لِيُتَقَبَّلْ and اُكْرَمُ to لِاُكْرَمْ etc.

8. Method of Making فعل نهى معروف

Placeلا of نهى before (at the start of) فعل مضارع معروف and at the end the same changes will take place as those that have already been mentioned. E.g. يَتَقَبَّلُ to لَايَتَقَبَّلْ etc.

9. Method of Making فعل نهى مجهول

Increaseلا of نهى before فعل مضارع مجهول and at the end make the same changes as those that were made in ثلاثى مجرد. E.g. يُتَقَبَّلُ to لَايُتَقَبَّلْ etc.

(The remaining rulings for all of these as well are the same as those that have already been mentioned in ثلاثى مجرد)

Note:

Just like in ثلاثی مجرد verbs نواصب and جوازم (i.e. huroof nawasib and jawazim) and نون تاکید ثقیله and خفیفه etc enter on the verbs and brings about changes in the word and the meaning, similarly these same words enter on غیر ثلاثی مجرد verbs and cause the same changes in them.

"**Method of Making Nouns"**

The methods of making nouns from غیر ثلاثی مجرد verbs have already been mentioned.

Lesson 32

Rules of افتعال، تفاعل، تفعل and تفعلل

Rule 1:

If two تs come together in the scales تَفَعُّلٌ, تَفَاعُلٌ or تَفَعْلُلٌ, then it is permissible to drop one ت in مضارع معروف. E.g. تَتَنَزَّلُ to تَنَزَّلُ , تَتَخَالَفُ to تَخَالَفُ

Rule 2:

If a س or ش comes on the ف kalimah of the scale اِفْتِعَالٌ then it is permissible to change the ت of اِفْتِعَالٌ to the same letter as the ف kalimah, however after this change, Idghaam (merging the two letters) will be necessary (wajib). E.g. اِسْتَمَعَ to اِسْسَمَعَ and then اِسَّمَعَ.

Rule 3:

If a ث comes in the ف kalimah of اِفْتِعَالٌ then it is permissible to change the ت of اِفْتِعَال to a ث , however after this change, Idghaam will be necessary. E.g. اِثْتَارَ to اِثْثَارَ and then اِثَّارَ.

Rule 4:

if the ف kalimah of the scale اِفْتِعَالٌ is ط، ض، ص or ظ then it is necessary to change the ت of اِفْتِعَالٌ to a ط. E.g. اِصْتَبَرَ to اِصْطَبَرَ and اِضْتَرَبَ to اِضْطَرَبَ.

Then if the ف kalimah is ط, in that case Idghaam is necessary. E.g. اِطْطَلَبَ (from اِطْتَلَبَ) to اِطَّلَبَ.

If it (the ف kalimah) is ظ then there are three permissible cases:

1. Change the ط into a ظ and then do idghaam. اِظْطَلَمَ to اِظْظَلَمَ and then اِظَّلَمَ.
2. Change the ظ into a ط and then do idghaam. اِظْطَلَمَ to اِطْطَلَمَ and then اِطَّلَمَ.
3. Leave it as it is without idghaam. E.g. اِظْطَلَمَ.

If theف kalimah is ص or ض, then there are two permissible cases:

1. Change ط to the same letter as the ف kalimah and then do idgham. E.g. اِصْطَبَرَ to اِصْصَبَرَ and thenاِصَّبَرَ, اِضْطَرَبَ to اِضْضَرَبَ and then اِضَّرَبَ.
2. Leave it as it is without idghaam. E.g. اِصْطَبَرَ and اِضْطَرَبَ.

Rule 5

If the ف kalimah of the scale اِفْتِعَالٌ is ذ,د or ز then it is necessary to change the ت of اِفْتِعَال to a د . E.g. اِدْتَرَكَ to اِدْرَك , اِذْتَكَرَ to اِذْدَكَرَ, اِزتَجَرَ to اِزدَجَرَ.

Then if the ف kalimah is د, then it is necessary to do idghaam of د with the د (merge both the دs together). E.g. اِدَّرَك to اِدْرَك.

If it (the ف kalimah) is ذ then there are three permissible ways:

1. Change د to ذ and do idghaam . E.g. اِذْذَكَرَ to اِذْدَكَرَ and then اِذَّكَرَ.
2. Change ذ to د and do idghaam. E.g. اِذْدَكَرَ to اِذْذَكَرَ and then اِدَّكَرَ.
3. Leave it as it is without idghaam. E.g. اِذْدَكَرَ

Rule 6:

If the ع kalimah of the scale اِفْتِعَالٌ is, ت،ث،ج،ر،د،ذ،س،ش،ص،ض،ط or ظ then it is permissible to change the ت of اِفْتِعَالٌ to the same letter as the ع kamliah, but idghaam will become necessary after this change. E.g. اِخْتَصَمَ to اِخْصَصَمَ and then خَصَّمَ, اِعْتَدَلَ to اِعْدَدَلَ and then عَدَّلَ.

Note:

In case of Idghaam (when idghaam happens) due to the ف kalimah of ماضی، امرحاضرمعروف and مصدر being متحرك (vowelised) the حمزه وصليه will be dropped (removed).

If any of the abovementioned letters come on the ف kalimah of تَفَعُّلٌ or تَفَاعُلٌ then it will be permissible to change the ت of both تَفَعُّلٌ and تَفَاعُلٌ to the same letter as the ف kalimah and after the change Idghaam (merging the letters) will become necessary. E.g. تطَهَّرَ to طَطَهَّرَ and then اِطَّهَّرَ , تَثَاقَلَ to تَثَّاقَلَ and then اِثَّاقَلَ.

In case of Idghaam (when idghaam happens) due to the first letter being ساكن a حمزه وصليه will be increased (added) before ماضی, امرحاضرمعروف and مصدر.

Lesson 33 - Miscellaneous Rules

Rule 1

In anyاسم(noun), if the second letter is an extra Maddah, then when makingجمع منتهى الجموعand form of تصغير, it is necessary to change it (the extra maddah) with a ومفتوح. E.g.,ضَارِبَةٌto ضُوَيْرِبَةٌ , ضَوَارِبُ, and ضِيْرَابٌto ضَوَارِيْبُ, and طُوْمَارٌ to طُوَيْمِرَةٌ ,طَوَامِيْر.

Rule 2

If the plural of اسم الفاعل comes onto the scale فَعَلَةٌ, and its ل kalimah is a حرف علت(weak letter; و،ا،ى) then it is necessary to change the حرف علت with an alif and give the ف kalimah aضمة. E.g. The plural of دَاعٍ(which is) دُعَاةٌ.This was originally دَعَوَةٌ, the weak letter was changed to an alif and theفkalimah was given a ضمة, so it became دُعَاةٌ.

Rule 3

Those اسماء(nouns) in which theل kalimah is dropped (removed) and no other letter is brought in its place (to replace it), then theلkalimah comes back when making تثنيه(dual form). E.g. اَبٌto اَبَوَانِand اَخٌto اَبَوَانِ(اَبٌ)andاَخَوَانِwere originallyاَبَوٌand اَخَوٌ). But inفَمٌand يَدٌthe removedو will not come back, in fact their تثنيه(dual form) will become فَمَانِand يَدَانِ.

Those اسماء(nouns) in which a dropped (removed) letter is replaced with another letter then no change will take place when making تثنيه(dual form). E.g. سِنَةٌto اِبْنٌ , سِنَتَانِ toاِبْنَانِand اِسْمٌto اِسْمَانِ.

Rule 4

When a ىsakin comes after a ضمه, then it will be changed into aو. E.g. مُيْقِنٌto مُوْقِنٌ and مُيْسِرٌ to مُوْسِرٌ

(اَيْقَنَ يُوْقِنُ) (اَيْسَرَ يُوسِر

Rule 5:

If the ل kalimah of an اسم معرب is ى and there is a ضمہ before it, then it (the ضمہ) will be changed into a كسره. E.g. اَلتَّجَلُّىُ to اَلتَّجَلِّىْ

Rule 6

It is necessary to change the alif to a حرف علت (weak letter) in accordance with the حركت before the alif. E.g. The past passive tense (ماضى) مجهول of ضَارَبَ becomes ضُوْرِبَ (The alif has changed to a و because it had a ضمہ before it). The جمع منتهى الجموع from مِضْرَابٌ becomes مَضَارِيْبُ (The alif was changed to a ى because the ع kalimah had a kasrah).

Rule 7

An الف مقصوره that comes third in an اسم, whether it has been changed or it is original (اصلى), it is necessary to change it (the alif) to a ومفتوحه when making the dual form (تثنيه) or the sound feminine plural (جمع مؤنث سالم). E.g. عَصىً to عَصَوَانِ,عَصَوَاتٌ and اٰلى (when it is an علم 'a proper name' of anything)to اِلَوَانِ, اِلَوَاتٌ.

If it exceeds the third place or if it has been changed form a ى then it is necessary to change it to ى. E.g. ضُرْبٰى to ضُرْبَيَانِ, ضُرْبَيَاتٌ and مُصْطَفٰى to مُصْطَفَيَانِ , مُصْطَفَيَاتٌ

Rule 8

If the الف ممدوده comes for تانيث (femininity) then it is necessary to change it to a ومفتوحه when making the the dual (تثنيه) and plural (جمع) forms.E.g. حَمْرَاءُ to حَمْرَاوَانِ, حَمْرَاوَاتٌ.

If it (the alif) is original then it is necessary to keep it established. E.g. قُرَّآءٌ to قُرَّآءَانِ, قُرَّآءَاتٌ and if it has been changed from any letter then it is permissible to either change it to a ومفتوحه or keep it established (both are permissible). E.g. كِسَآءٌ to كِسَآءَانِ, كِسَآءَاتٌ or كِسَآوَانِ, كِسَآوَاتٌ.

Lesson 34 - Rules of مهموز

To remove the difficulty in pronouncing the همزه according to specific rules is called "تخفيف".

If there is one hamza in a word then its تخفيف is permissible and if there are two همزهs then تخفيف is necessary.

Rules for permissible تخفيف

Rule 1:

If there is a ضمه before a همزه مفتوحه then it is permissible to change the همزه to a و and if it is a كسره (before the همزه) then it is permissible change it into a ى. E.g. سُؤَالٌ to سُوَالٌ and مِئَرٌ to مِيَرٌ.

Rule 2:

If the همزه is متحرك and the letter before it is صحيح ساكن then it is permissible to give the حركت of همزهto the letter before it and then drop the همزه. E.g. يَسْئَلُ to يَسَلُ and قَدْ اَفْلَحَ to قَدَ فْلَحَ.

Note:

In all the افعال (verbs) of يَرَى ,راى and رؤية, this rule is necessary to apply, whereas it is only permissible and not necessary in their derivate nouns. E.g. مَرْأًى (اسم ظرف) and مَرْاَىٌ (اسم مفعول), مِرْأةٌ (اسم آله), (مصدر) etc.

Rule 3:

It is permissible to change همزه to a حرف علت (weak letter) according to the حركت before it. E.g. دَأبٌ to دَابٌ, and بِئْرٌ to بِيْرٌ and لُؤْمٌ to لُوْمٌ.

Rule 4:

When there is a مده زائده و (extra و maddah) or مده زائده ى (extra ىmaddah) or ى ofتصغير (small form) before the همزه, it is permissible to change the همزه to the same letter as the letter before it and then it is necessary to do idgham (merging) of them both. E.g. مَخْطُوْئَةٌ to مَخْطُوْوَةٌ then خَطِيْئَةٌ, مَخْطُوَّةٌ to خَطِيْيَةٌ then أُفَيْئِسٌ, خَطِيَّةٌ to أُفَيْيِسٌ then أُفَيِّسٌ.

Rule 5:

If there is a همزه متحركه (vowelized همزه) after a حرف متحرك (vowelized letter) then it is permissible to read it 'بين بين قريب' or 'بين بين بعيد' (permissible to read it both ways). To read it 'بين بين' is also called تسهيل.

Note

To read the همزه from between its own origin (مخرج) and the origin of the حرف علت (weak letter) according to its حركت is called 'بين بين قريب' and to read همزه from between its own origin and origin of the حرف علت (weak letter) according to the حركت of the letter before is called 'بين بين بعيد'.

E.g. In سَئَلَ, بين بين قريب and بين بين بعيد are the same; that is to read the alif from its origin (مخرج) and to read the همزه from between its own origin (مخرج) because the همزه is مفتوح and so is the letter before it.

In سَئِمَ to read همزه from between its own origin (مخرج) and (from between) the origin (مخرج) of ى is بين قريب, whereas to read همزه from between its own origin (مخرج) and (from between) the origin of alif is called بين بين بعيد.

In لَؤُمَ to read the همزه from between its own origin (مخرج) and (from between) the origin (مخرج) of و is بين بين قريب, whereas to read همزه from between its own origin (مخرج) and (from between) the origin of alif is called بين بين بعيد.

Rule 6

If before a همزه a همزه استفهامis placed then it is permissible to change the second همزه to such a letter through which تخفيف is created. E.g. To read أَأَنْتُمْ as أَوَنْتُمْ is permissible. Furthermore to read it with تسهيل (بين بين قريب) or (بين بين بعيد) or to add an alif between both همزهs is permissible. E.g. أَءَنْتُمْ.

Rules for necessary تخفيف.

Rule 1

If two همزهs come in a word and the second همزه is ساكن then it is necessary to change it to a حرف علت according to the حركت on the letter before it. E.g. أَأْمَنَ to أٰمَنَ , أُنْمِنَ to أُوْمِنَ and اِئْمَانٌ to اِيْمَانٌ.

Rule 2

If two همزہs come together and one of them مکسور is then it is necessary to change the other همزہ to a ی. E.g. جَآءِ was originally جَآیِءٌ, ی came after an extra alif (الف زائدہ) so it was changed to a همزہ it then became جَآءِءٌ, now two همزہs come together and one of them is مکسور therefore the other همزہ was changed to a ی and it became جَاءِیٌ. Now the ضمہ on the ی is ثقیل (difficult) so it got changed to a ساکن so it became جَآءِیْنْ. Then due to اجتماع الساکنین (two ساکن letters coming together) the ی was dropped so it became جَآءِ.

Rule 3

When two همزہs come together and the second is a همزہ وصلیہ and مفتوحہ then it is necessary to change it to an alif. E.g. ءَاَلْحَسَنْ to اَلْحَسَنُ and ءَ اَلاٰنَ to اَلاٰنَ.

Rule 4

When two همزہs come together and the first one is a ساکن then it is necessary to change the second to a ی. E.g. قِرَءْءٌ to قِرَئْیٌ.

Rule 4

When two همزہs come together and neither of them is مکسور or ساکن, nor is the first همزہ a همزہ of متکلم (first person) then it is necessary to change the second همزہ to a و. E.g. اَءَادِمُ to اَوَادِمُ and اَءَادِبُ to اَوَادِبُ.

Rule 6

If همزہ comes after the alif of مَفَاعِلُ and before ی, then it is changed to a ی مفتوحہ. E.g. خَطَایَا was originally خَطَایِءُ; ی came after alif of جمع and before همزہ, it (the ی) was changed to همزہ so it became خَطَاءِءُ. Two همزہs came together and one of them was مکسور therefore the second one was changed to a ی so it became خَطَائِیُ. Then according to the above mentioned rule the همزہ was changed to a ی مفتوحہ and it became خَطَایَیُ, then the second ی was changed to an alif and it became خَطَایَا.

Note

خُذْ, کُلْ and مُرْ were originally اُءْخُذْ, اُءْکُلْ and اُءْمُرْ. According to rule number one they should have been اُوْخُذْ, اُوْکُلْ and اُوْمُرْ, however due to extensive use, the second همزہ was dropped against قیاس (rulings). Then there was no need for همزہ وصلیہ, therefore this was also dropped making, خُذْ, کُلْ and مُرْ.

When مُرْ comes in the middle of a sentence, the second همزہ remains established. As Allah تعالی says in the Holy Quran, "وَاْمُرْ اَھْلَكَ بِالصَّلٰوة" and if it comes at the start of a sentence then both همزہs will be dropped. As the blessed saying of the Holy Prophet صلی اللہ علیہ وسلم "مُرُوْا صِبْیَانَکُمْ بِالصَّلٰوة"

Lesson 36 - Rules of مضاعف

The ثقل (difficulty) that is created (in pronunciation) when two letters of the same type come together, is removed through these rules.

Rule 1:

If two letters of the same type come at the start of a word then it is permissible to do idghaam (merging) of both of the letters. E.g. تَتَارَكَ to اِتَّارَكَ, فَتَتَضَارَبُ to فَتَّضَارَبُ.

But there are two conditions for this idghaam to be permissible:

1. Both of the letters of the same type must not be at the start of ثلاثی مجرد or رباعی مجرد.
2. If both of these letters of the same type come at the start of مضارع, then it is necessary that there is no need for همزه وصليه after idghaam (merging) or idghaam will not be done. E.g. تَتَضَارَبُ.

Rule 2:

If both the letters of the same type are متحرك (vowelized, have a zabar/zair/paish) and the letter before them is also متحرك or مده, then it is necessary to drop (remove) the حركت of the first letter and do idghaam. E.g. مَدَ دَ to مَدَّ, حَاجَجَ to حَاجَّ

Rule 3:

In the previous mentioned case (rule 2) if the letter before (the two letters of the same type) is ساكن and not مده, then the حركت of the first letter will go to the letter before and idghaam will be necessary. E.g. يَمْدُدُ to يَمْدُّ, يَفْرِرُ to يَفْرِّ, يَمْسَسُ to يَمَسُّ.

Rule 4:

If there are two letters of the same type or of the same origin (مخرج) and the first is ساكن or not مده, then it is necessary to do idghaam of the first letter into the second. E.g. مَدْدٌ to مَدٌّ, اِدْتَغٰى to اِدْتَّغٰى.

Rule 5:

When there are two letters of the same type in a word and the first of them is متحرك and second is ساكن due to a سكون عارضی (as a result of امر or because of حرف جازم), then it is permissible to read it in three ways (read from right to left). E.g. لَمْ يَفْرِرْ, لَم يَفِرِّ, لَم يَفِرَّ and if the letter before the first letter is مضموم then it is also permissible to a ضمه.

E.g. لَمْ يَمُدَّ، لَمْ يَمُدِّ، لَمْ يَمُدُّ، لَمْ يَمْدُدْ

Rule 6:

Every اسم except a مصدر that comes onto the scale of فِعَّالٌ, it is necessary to change its first ع kalimah into a ى. E.g. دِنَّارٌ to دِيْنَارٌ.

Conditions for idghaam

For idghaam to take place in two letters, it is necessary for these conditions to be met. If even one of these conditions is missing then idghaam will not be allowed.

1. The first letter out of the two should not be مدغم فيه (already accepted idghaam/ already merged). E.g. حَبَّبَ
2. Neither of the two should have been increased for الحاق. E.g. جَلْبَبَ.
3. Neither of the two should require تعليل (changing). E.g. قَوِوَ.
4. Both letters should not be ى. E.g. حَيِيَ
5. Both متحرك letters should not be in two different words. E.g. مَكَّنَ نِيْ
6. The first of the two letters should not be the ت of the scale اِفْتِعَالٌ. E.g. اِقْتَتَلَ
7. Both the letters should not be the و of the scale اِفْعِلَالٌ. E.g. اِرْعَوَوَ
8. The حركت of the second letter should not be temporary. E.g. اُرْدُدِالْقَوْمَ
9. Both of the letters should not be on the measure of any متحرك العين اسم (any اسم in which the ع kalimah is متحرك). E.g. سَبَبٌ،عِلَلٌ، ذُرَرٌ، سُرُرٌ
10. There should be no confusion with any other قياسى scale due to idghaam. E.g. تُقُوْوِلَ.

Lesson 39 – Rules of مثال

Rule 1:

It is necessary to drop the و that comes in between علامت المضارع مفتوحه (sign of مضارع which is مفتوح) and a كسره. E.g. يَوْعِدُ to يَعِدُ.

Note:

1. It is also necessary to drop the و of that مضارع معروف مثال واوى from which the past tense (ماضى) does not occur (it does not have a past tense). E.g. يَذَرُ and يَدَعُ. These were originally يَوْذَرُ and يَوْدَعُ (The past tense cannot be made from these)
2. يَهَبُ was originally يَوْهِبُ. The و was dropped in accordance with the mentioned rule and then due to the letter being a حرف حلقى (pronounced from the throat) the ع kalimah was given a فتحه so it became يَهَبُ.

Rule 2:

It is necessary to change a و ساكن ما قبل مكسور و ساكن with a كسره before it) to a ى, provided that it is not the ف kalimah of the scale اِفْتِعَالٌ and neither is it مدغم (merged). E.g. مِوْعَادٌ to مِيْعَادٌ , مِوْهَابٌ to مِيْهَابٌ.

Note:

اِتَّصَلَ was originally اِوْتَصَلَ (و ساكن with a كسره before it) but here the و was not changed to a ى because it is the ف kalimah of اِفْتِعَالٌ. Similarly in اِجْلِوَّاذٌ the و ساكن is not changed to a ى because it is مدغم (merged).

Rule 3

If there are two متحرك (vowelized) و at the beginning of a word then it is necessary to change the first و into a همزه. E.g. وُوَيْصِلٌ (the تصغير of وَاصِلٌ) to اُوَيْصِلٌ and وَوَاصِلُ (plural of وَاصِلَةٌ) to اَوَاصِلُ.

Rule 4

It is necessary to change that ى ساكن غير مده (a ساكن non maddah ى) which has a مضموم before it to a و (provided that it is not the ف kalimah of the scale اِفْتِعَالٌ and also not مدغم). E.g. يُيْقَظُ to يُوْقَظُ and مُيْسِرٌ to مُوْسِرٌ.

Note

مُتَّسِرٌ was originally مضموم ما قبل ساكن ى)) مُيْتَسِرٌ but here the ى was not changed to a و because it is the ف kalimah of اِفْتِعَالٌ. Similarly the ساكن ى in مُيِّزٌ is not changed to a و because it is مدغم.

Rules 5

If there are two و at the beginning of a word and the second و is ساكن, then it is permissible to change the first و to a همزه. E.g. وُوْرِىَ to اُوْرِىَ.

Rule 6

It is also permissible to change that و to a همزه which is at the start of a word and is not مفتوح. E.g. وِشَاحٌ to اِشَاحٌ and وُقَّتَتْ to اُقَّتَتْ. It is rare for a و to be changed to a همزه when it is مفتوح. E.g. وَحَدَ to اَحَدَ and وَنَاةٌ to اَنَاةٌ.

Rule 7

That و or ى that comes on the ف kalimah of the scales اِفْتِعَالٌ, تَفَعُّلٌ or تَفَاعُلٌ is changed to a ت and then merged (idghaam is done). The condition for this is that the و or ى should not have been changed from a همزه. E.g. اِوْتَهَبَ to اِتْتَهَبَ and then اِتَّهَبَ, تَوَاهَبَ to تَتَاهَبَ and then تَوَهَّبَ, اِتَّاهَبَto تَتَهَّبَ then اِتَّهَبَ.

Note

This rule is necessary to apply in the scale اِفْتِعَالٌ whereas it is permissible (optional) in the scales تَفَعُّلٌ and تَفَاعُلٌ. Furthermore due to the first letter becoming ساكن in the scales تَفَعُّلٌ and تَفَاعُلٌ a همزه وصليه is increased at the start.

Rule 8

If the مصدر of مثال واوى is on the scale of فِعْلٌ then its و is dropped and the ع kalimah is given a كسره and a 'ة' is suffixed (brought at the end) as a replacement for و. E.g. وِعْدٌ to عِدَةٌ, وِزْنٌ to زِنَةٌ. But if the مصدر is on the scale of فَعَلٌ then the ع kalimah is sometimes given a فتحه. E.g. وَسَعٌ to سَعَةٌ.

Lesson 42 - Rules of اجوف

Rule 1

If a و orمتحرك ى comes after a فتحه then it is necessary to change it toالف according to a few conditions. E.g.قَوَلَ toقَالَ, بَيَعَ to بَاعَ.

These are the conditions:

1. Theمفتوح letter before the ى or the و should be in the same word. So in سَيَقُوْلُ the ى will not be changed to an alif because theمفتوح letter (س) before (the ى) is not in the same word.
2. Both of them (و orى) should not be in the ف kalimah. Therefore in تَوَقّٰى and تَيَسَّرَ the و and ى will not be changed to an alif.
3. A ى مشدد or ن تاكيد should not come after both of these. E.g. رَضَوِيٌّ, اِخْشَيَنَّ.
4. Both of these should not be a part of a word coming onto the scale ofفَعَلَةٌ, فَعَلٰى or فَعَلَانُ. E.g. حَيَوَانٌ , حَيَدٰى, حَوَكَةٌ
5. Both the letters should not be in such a word which indicates the meaning of colour or defect. عَوِرَ, صَيِدَ.
6. An alif of dual (تثنيه) or sound feminine plural (جمع مؤنث سالم) should not occur after the two letters. E.g. عَصَوَانِ، رَمَيَا، عَصَوَاتٌ.
7. The حركت of both the letters should not be عارضى (temporary). E.g. لِواسْتَنْصَرَ. Here the حركت of the و is عارضى.
8. Neither of the two should be in theع kalimah of لفيف. E.g. طَوٰى ، حَيِيَ
9. The word that both of these come in should not have the meaning of such a word in which تعليل (changing) does not occur. E.g. اِجْتَوَرَ، اِعْتَوَرَ. In these examples اِجْتَوَرَ is in the meaning of تَجَاوَرَ i.e. both of them have the same meaning (to live in each other's neighbourhood) and اِعْتَوَرَ is in the meaning of تَعَاوَرَ (to take in turns) and تعليل does not occur in تَجَاوَرَ and تَعَاوَرَ because in both of these the letter before the و متحرك is not مفتوح but in fact it is an alif ساكن.
10. A مده زائده should not occur after both of these letters. E.g. طَوِيْلٌ، غَيُوْرٌ، غَيَابَةٌ

Rule 2

If the letter before و or ى is a صحيح ساكن then it is necessary to give the حركت of و or ى to the letter before them. E.g.يَقُوْلُ to يَقُوْلُ and يَبِيْعُ to يَبِيْعُ.

If this حركت is a فتحه then it is also necessary to change the و or ى to alif. E.g. يُقَوْلُ to يُقَالُ and يُبَيْعُ to يُبَاعُ.

On the condition that along with all the requirements in rule one, the following six conditions are also met.

1. There should not be a ساكن letter after the و or ى. Therefore in مِقوَالٌ this rule will not be applied.
2. The word withو or ى in it should not be اسم تفضيل. E.g. اَقْوَلُ، اَبْيَعُ

3. That word should not be فعل تعجب. E.g.مَااَقْوَلَه
4. That word should not be صفت مشبه on the scale ofاَفْعَلْ. E.g. اَسْوَدُ.
5. That word should not be ملحق. E.g.شَرْيَفَ، جَهْوَرَ.
6. That word should not be اسم آله. E.g. مِقْوَلٌ.

Rule 3

In the case of و or ى becoming ساكن or changing into an alif if there is a ساكن letter after them then these three will be dropped due to اجتماع الساكنين. E.g. يَقُوْلْنَ to يَقُلْنَ and يَبِيْعْنَ to يَبِعْنَ and يُقْوَلْنَ toيُقَلْنَ يُبْيَعْنَ to يُبَعْنَ.

Rule 4

If a ضمه comes before و or ى مكسور in ماضى مجهول and تعليل (change) has also occurred in ماضى معروف then it is permissible to read it in two ways.

1. Making the ماقبل (the letter before) ساكن and giving it their حركت (the حركت of و or ى). In this case و will be changed into a ى. E.g. قُوِلَ toقِيْلَ to بِيْعَ.
2. Make the و or ى ساكن. In this case the ى will be changed into a و. E.g. قُوِلَ to قُوْلَ to بُيِعَ to بُوْعَ.

Rule 5

When the ع of اجوف is dropped in ماضى معروف or مجهول due to اجتماع الساكنين then the ف kalimah will be given a ضمه (when the اجوف واوى is مفتوح العين or مضموم العين). E.g. قَوَلْنَ toقُلْنَ طَوُلْنَ toطُلْنَ قُوِلْنَ toقُلْنَ طُوِلْنَ to طُلْنَ. Otherwise (when the اجوف is يائى or the اجوف isمكسورالعين) كسره will be given. E.g. بَيَعْنَ toخِفْنَ خَوْفِنَ to خِفْنَ بِعْنَ toخُوفْنَ.

Note:

In this way the ماضى معروف and ماضى مجهول forms will become alike/similar.

Rule 6

That حرف علت which is dropped due to اجتماع الساكنين, it is necessary to bring it back in the case of اجتماع الساكنين finishing. E.g. The dual (تثنيه) of بِعْ will become بِيْعَا.

Rule 7

If there is a و or ى in the ع kalimah of the مصدر of the scales اِفْعَالٌ and اِسْتِفْعَالٌ then the حركت of و or ى will be given to the letter before and the و or ى will be changed into an alif and dropped and a تاء will be suffixed (brought at the end) as a replacement. E.g. اِقْوَامٌ to اِقَامَةٌ and اِسْتِقْوَامٌ to اِسْتِقَامَةٌ.

Rule 8:

If the ع kalimah of the مصدر is و and the letter before it is مكسور then it is necessary to change the و into ى provided that تعليل (changing) has already occurred in its فعل ماضى. E.g. صِوَامٌ to صِيَامٌ (Its فعل ماضى is صَامَ in which تعليل has occurred because this was originally صَوَمَ)

Note:

In the مصدر, قِوَامٌ of the chapter مُفَاعَلَةٌ the و will not be changed into a ى because تعليل does not occur in its ماضى (قَاوَمَ).

Rule 9:

Every such مصدر that is on the scale of فَعْلُوْلَةٌ and a و comes in its ع kalimah then it (the و) is changed into a ى. E.g. كَوْنُوْنَةٌ to كَيْنُوْنَةٌ.

Rule 10:

It is necessary to change every such و and ى that comes on the ع kalimah of اسم الفاعل to a همزه provided that تعليل has occurred in its ماضى. E.g. قَاوِلٌ to قَائِلٌ, بَايِعٌ to بَائِعٌ.

Note:

In مُقَاوِمٌ the و will not be changed into a همزه because تعليل does not occur in its ماضى.

Rule 11:

Every such و which has not been changed from another letter, if it comes in a غير ملحق word and is joined with ى and the first letter out of them (و or ى) is ساكن then the و will be changed into a ى and doing idghaam (merging) of ى into ى will become necessary. E.g. جَيْوِدٌ to جَيِّدٌ, سَيْوِدٌ to سَيِّدٌ.

Rule 12:

Its is necessary to change That و to a ى which comes on the ع kalimah of جمع and is preceded by a كسره (has a كسره before it). E.g. جِوَادٌ to جِيَادٌ (plural of جَيِّدٌ), رِوَاضٌ to رِيَاضٌ (plural of رَوْضٌ).

Rule 13:

Excluding فعل مضارع if a (و مضموم و مضموم غير مشدد which is not مشدد) comes in the ع kalimah and its ضمه is original (not copied from another word) then it is necessary to change it into a همزه. E.g. اَدْوُرٌ to اَدْؤُرٌ (plural of دَارٌ).

Lesson 45 – Rule of ناقص

Rule 1:

A و or متحرك ى with a مفتوح before it is changed into an alif. E.g. دَعَوَ to دَعَا and يَخْشَىُ to يَخْشٰى.

Rule 2:

It is necessary to give a ساكن to مضموم و with a مضموم before it and مضموم ى with a مكسور before it as long as there is not a مده و after it. E.g. يَدْعُوُ toيَدْعُوْ, يَرْمِىُ to يَرْمِىْ.

Rule 3:

At the end of a word if a و comes after a كسره then to change it into a ى and if a ى comes after a ضمه then to change it into a و is necessary. E.g. دُعِوَ to دُعِىَ, نَهُىَ to نَهُوَ.

Rule 4:

That و which comes at the fourth place or after the fourth place and does not have a ضمه or a و ساكن before it then it is necessary to change it into a ى. E.g. يُدْعَوَانِ to يُدْعَيَانِ, اِسْتَعْلَوْتُ to اِسْتَعْلَيْتُ.

In this case if the letter before is مفتوح then it will be changed into an alif. E.g. يَرْضَوُ to يَرْضٰى, اِسْتَدْعَوَ to اِسْتَدْعٰى.

Note:

According to the researchers of Sarf the و of مَدَاعِيْوُ (the plural of مِدْعَاءٌ, اسم آله) is changed into ى and then merged and read as مَدَاعِيٌّ under this rule (rule 4).

Rule 5:

If there is a مضموم ى in the ل kalimah with a كسره before it and a ‘و) ’ جمع واو of جمع) after it then the حركت of ى is given to the letter before it and the ى is dropped because of اجتماع الساكنين. E.g. يَرْمِيُوْنَ to يَرْمُوْنَ, خَشِيُوْا to خَشُوْا, رُمِيُوْا to رُمُوْا.

Rule 6:

If there is a و مضموم or ی مضموم in the ل kalimah and the letter before them is also مضموم or مکسور and the letter after them is not و of جمع or the ی of second person then it is necessary to drop their حرکت (drop the حرکت of و or ی). E.g. يَدْعُوُ to يَدْعُوْ and يَرْمِيُ to يَرْمِيْ.

Rule 7:

If there is a و مضموم in the ل kalimah and after it there is a 'واو جمع' then its حرکت is removed and the و is dropped because of اجتماع الساکنین. E.g. يَدْعُوُوْنَ to يَدْعُوْنَ.

Rule 8:

If there is a و مکسور in the ل kalimah and the letter before it is مضموم and after it there is a ی of second person then its حرکت is given to the letter before and because of the و coming after a کسره it is changed into a ی and then dropped because of اجتماع الساکنین. E.g. تَدْعُوِيْنَ to تَدْعِيْنَ.

Rule 9:

If و or ی come in the ل kalimah after an الف زائده then it is necessary to change them into a همزه. E.g. دُعَاوٌ to دُعَاءٌ, اِسْتِدْعَاوٌ to اِسْتِدْعَاءٌ.

Note:

دِعَاوٌ (the plural of دَاعٍ) to اَسْمَاوٌ , دِعَاءٌ (the plural of اِسْمٌ) to اَسْمَاءٌ, اَحْيَايٌ (the plural of حَيٌّ) to اَحْيَاءٌ also كِسَاوٌ to رِدَايٌ , كِسَاءٌ to رِدَاءٌ have been made according to this rule.

Rule 10:

If the chapter of فُعْلٰى is in اسم جامد and اسم تفضيل and a و comes in its ل kalimah then it is necessary to change it into a ی. E.g. دُنْوٰى to دُنْيَا and عُلْوٰى to عُلْيَا.

Rule 11:

If the ل kalimah of فَعْلٰی اسمی is ی then it is necessary to change it into a و. E.g. فَتْیٰی to فَتْوٰی and تَقْیٰی to تَقْوٰی. (فعلی اسمی is that which does not come as a صفت of any اسم).

Rule 12:

If at the end of فُعُوْلٌ two و come together then it is necessary to change both of them into ی and merge them (do idghaam) and after merging (idghaam) the ضمه of the ع kalimah will change into a کسره. E.g. دُلُوْوٌ to دُلِیٌّ (this can also be read دِلِیٌّ).

Rule 13:

In every جمع of ناقص coming onto the scale of فَعَلَةٌ it is necessary to change the حرکت of the ف kalimah into a ضمه. E.g. دَعَوَةٌ to دُعَاةٌ and نَحَوَةٌ to نُحَاةٌ.

Rule 14

Every such و that comes in the ل kalimah of اسم معرب after a ضمه it is necessary to change it (the و) into a ی and change the ضمه before it into a کسره (both are necessary). E.g. اَدْلُوٌ became اَدْلِیٌ. Then because the ضمه on the ی was ثقیل (difficult) so it was dropped and the ی was dropped because of اجتماع الساکنین so it became اَدْلٍ. In the same way تَعَلُّوٌ and تَعَالُوٌ to تَعَلٌّ and تَعَالٍ. Also if the ل kalimah is ی with a کسره before it even then the ی will also become ساکن and get dropped. E.g. اَظْبِیٌ (the plural of ظَبْیٌ) to اَظْبٌ.

Lesson 48 - مركبات

By مركبات are meant those اسماء (nouns) and افعال (verbs) which are linked to two different types (اقسام) out of the seven (هفت اقسام) at once. E.g. ''اَلْأَلْوُ'', this is مهموز الفاء and also ناقص (at the same time).

Before the paradigms of مركبات some important rules are being mentioned.

Rule 1:

If the rules of مهموز and معتل clash with each other then معتل will be given priority. E.g. يَأُوْلُ which was originally يَاْوُلُ; here according to the rule of مهموز the همزه should be changed into an alif whereas according to the rule of معتل the حركت of و should be given to the letter before. Therefore giving priority to the rule of معتل the حركت of و was given to the letter before.

Rule 2:

If the rules of مهموز and مضاعف clash with each other then مضاعف will be given priority. E.g. In يَئْمُمُ rather than changing the همزه to alif the حركت of the first م will be given to همزه and both the م will be merged (idghaam done) and it will be read as يَئُمُّ.

Rule 3:

If the rules of معتل and مضاعف clash then مضاعف will be given priority. E.g. In مِوْدَدٌ (اسم آله) according to the rule of معتل the و should be changed into a ى and according to the rule of مضاعف the حركت of the first د should be given to the و and both of them (both د) should be merged. Therefore giving priority to مضاعف it was made into مِوَدٌّ.

Lesson 50 - الافادات النافعه: Beneficial Notes (Extract from علم الصيغه)

Note 1:

Every صحيح word which comes on the scale of "فتح" its ع or ل kalimah should be a حرف حلقى. Therefore even though the verbs عَضَّ يَعَضُّ, قَلَى يَقْلَى, أَبَى يَأْبَى and بَقَى يَبْقَى etc are on the scale of "فتح" and their ع or ل kalimah is not a حرف حلقى either but even then they will not be against قياس (rule) because they are not صحيح words. From amongst these some are مهموز, some مضاعف and some معتل.

Note 2:

خُذْ, كُلْ and مُرْ which were originally اُؤْخُذْ, اُؤْكُلْ and اُؤْمُرْ. In these the second همزه was not dropped against قياس but in fact قلب مكانى has been done in these. Meaning that the ف kalimah was taken to the place of the ع kalimah and the ع kalimah was taken to the place of the ف kalimah. In this way they became اُكْؤُلْ, اُخْؤُذْ and اُمْؤُرْ. Then in accordance with the rule of يَسَلُ the حركت of همزه was given to the letter before it and it (the همزه) was dropped. Now there was no need for همزه وصلى so that was dropped too and so they became خُذْ ، كُلْ, and مُرْ.

Important note:

In the Arabic language قلب مكانى has occurred frequently. The ف kalimah is taken to the place of ع and the ع taken to the place ف . Like the plural of دَارٌ, is اَدْؤُرٌ which is read as اَدُرٌ. This is actually اَدْوُرٌ then according to the rule of وُجُوْهٌ the و was changed into a همزه. After that due to قلب مكانى the همزه went to the place of د and د went to the place of همزه. Now according to the rule of آمن it was changed to alif so it became آدُرٌ on the scale of اَعْفُلٌ.

In the same way the plural of قَوْسٌ is قِسِيٌّ which is originally قُوُوْسٌ. The س was taken to the place of و and the و to the place of س so it became قُسُوْوٌ. Then according to rule number fifteen, like دِلِيٌّ it became قِسِيٌّ.

Similarly the plural of شَىْءٌ is اَشْيَاءُ which is originally شَيْئَاءُ. The ل kalimah was taken to the place of ف kalimah and ف to the place of ع and the ع to the place of ل so it became اَشْيَاءُ. This is on the scale of فَعْلَاءُ and not اَفْعَالٌ and this is why it is غير منصرف because it has an الف ممدوده at the end and الف ممدوده is equivalent to two reasons (of غير منصرف).

Recognition of قلب مكانى

The Sarfis say that قلب مكانى in a word can be found out from other derived words similar to it. E.g. In آدُرٌ the ع kalimah has been taken to the place of ف. We found this out from دَارٌ (singular), اَدْوُرٌ (plural)

and تصغير) دُوَيْرَةٌ of دار). In the same way we come to know about قلب مكانى in قِسِيٌّ from قَوْسٌ and تَقَوَّسٌ that قِسِيٌّ is actually قُوُوْسٌ.

Similarly we also find out about قلب مكانى from this that if we do not accept قلب مكانى then it becomes necessary for the اسم to be غير منصرف without any reasons of منع صرف. E.g. The example of اَشْيَاءُ that has already been.

Another way to recognise قلب مكانى is that if we do not rely on قلب مكانى then abnormality becomes necessary. E.g. In خُذْ ، كُلْ and مُرْ.

Note 3:

That ن which comes at the end of a فعل ناقص it is permissible to drop it when a حرف جازم enters on it. E.g. وَ لَمْ اَكُ بَغِيًّا. Therefore this is not against قياس (rulings).

Note 4:

If the ف kalimah of the chapter افتعال is ى then it is necessary to change it into a ت. But the condition for this is that it should not have been changed from a همزه. This is why the sarfis have declared اِتَّخَذَ as شاذ because here ى has been changed into ت even though the has been changed from همزه. To save this from irregularity the teacher of the writer of Ilm-us-Seegah states that this is not شاذ because the ت in اِتَّخَذَ is original because its original form is يَتْخَذُ ، تَخَذَ not يَأْخُذُ ، اَخَذَ and تَخَذَ being in the meaning of اَخَذَ is clear from Tafseer-e-Bezavi. Therefore اِتَّخَذَ is like اِتَّبَعَ which is derived from تَبِعَ and its ت is original.